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CONTENTS

THE BUILDING OF A THEOLOGICAL SEMINARY 657
THE DESIGN AND EQUIPMENT OF THE NEW KENRICK SEMINARY (with Illustrations) 662
THE CATHOLIC CHARITIES OF A CITY 677
The Rev. WILLIAM J. KERBY, S.T.L., Ph.D., Catholic University of America.
THE CATHOLIC PRESS: TWO DUTIES 696
Monsignor F. B. D. BICKERSTAFF-DREW (John Ayscough), Salisbury, England.
MATRIMONIAL DISPENSATIONS AND CAUTIONS 702
The Rev. James D. O'NEILL, D.D., Chicago, Illinois.
THE COMPLAINT OF HAVING SECULAR RITUALS AT CATHOLIC FUNERALS 720
THE CULTUS OF THE SACRED HEART 723
THE DISTINCTION BETWEEN PUBLIC AND PRIVATE DEVOTIONS 725
REFUSING ABSOLUTION TO A CATHOLIC WHO IS A MEMBER OF THE SOCIALIST PARTY. A Case of Conscience by Fr. Stanislaus, O.F.M. 728
HYMNS OF THE OFFICE OF THE PILLAR OF THE SCOURGING 737
The Rev. H. T. HENRY, Litt.D., Overbrook Seminary, Pa.
CARDINAL TOLEDO 744
The Rev. J. H. POLLEN, S. J., London, England.
WHAT A TRIED MISSIONARY THINKS OF MITIGATING THE EUCHARISTIC FAST 748
The Rev. J. J. LOUGHRAN, Ulysses, Nebraska.
NEW LIGHT ON NEWMAN'S PREACHING 752
The Rev. FRANCIS J. DONNELLY, S.J., Poughkeepsie, New York.
RECENT BIBLE STUDY: The Parables and Other New Testament Questions 757
The Rev. WALTER DRUM, S.J., Woodstock College, Maryland.

CONTENTS CONTINUED INSIDE

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CONTENTS, INDEX, AND TITLE-PAGE TO VOL. XLVIII GO WITH THIS NUMBER

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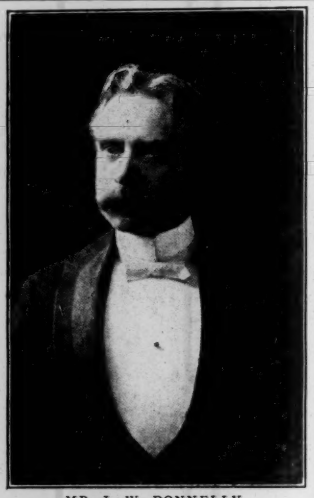

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CONTENTS CONTINUED

ANALECTA:

SUPREMA S. CONGREGATIO S. OFFICII:
Decretum seu Declaratio circa Formulam Orationis "Obsecro Te," post Missam recitandae 710

S. CONGREGATIO CONSISTORIALIS:
Monitum 711

S. CONGREGATIO RITUUM:
I. De Missis Votivis B. Mariae Virginis ex privilegio recitandis 711
II. Dubia de Caeremoniis quibusdam servandis coram Augustissimo Sacramento, adsistente vel celebrante Episcopo 712
III. Rubricae inserendae Rituali et Breviario Romano in Officio Defunctorum 713
IV. Instructio seu Declaratio super Kalendariis Propriis reformandis 714

ROMAN CURIA:
List of Recent Pontifical Appointments 715

STUDIES AND CONFERENCES:

Our Analecta. Roman Documents for the Month 716
Chaplains and Rituals of Secular Societies at Catholic Funerals 716
The Complaint of having Secular Rituals at Catholic Funerals 720
The Cultus of the Sacred Heart 723
The Distinction between Public and Private Devotions 725
Was it "Wrong Advice"? (*The Very Rev. Francis C. Kelley, D.D., Chicago, Illinois*) 726
Refusing Absolution to a Catholic who is a Member of the Socialist Party. A Case of Conscience by Fr. Stanislaus O.F.M. 728
Translation of the Hymns of the Office of the Pillar of the Scourging (*The Rev. H. T. Henry, Litt.D., Overbrook Seminary, Penna.*) 737
Cardinal Toledo. (*A Criticism by the Rev. J. H. Pollen, S.J., London, England*) 744
What a Tried Missionary Thinks of Mitigating the Eucharistic Fast. (*The Rev. J. J. Loughran, Ulysses, Nebraska*) 748
New Light on Newman's Preaching. (*The Rev. Francis P. Donnelly, S.J., Poughkeepsie, New York*) 752

ECCLESIASTICAL LIBRARY TABLE:

The Parables and Other Gospel Studies. (*The Rev. Walter Drum, S.J., Woodstock College, Maryland*) 757

CRITICISMS AND NOTES:

Esser-Mausbach: Religion, Christentum, Kirche 766
Benson: Confessions of a Convert 768
——— Sermon Notes of John Henry Cardinal Newman, 1849–1878 770
Noldin-Telch: Epitome Theologiae Moralis Universae 771
Gennari-Boudinhon: Questions de Morale, de Droit Canonique, et de Liturgie 772
Martin: The Roman Curia as it now exists 773
Devas: The Dominican Revival in the Nineteenth Century 774
McDonell: The Litany of the Sacred Heart 775
Eschbach: Disputationes Physiologico-Theologicae 775
Gemelli-Badii: De Scrupulis 777
Le Camus: La Vacation Ecclesiastique 778

LITERARY CHAT 780

BOOKS RECEIVED 783

Three Pamphlets for Priests

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CONTENTS—VOL. XLVIII.

JANUARY.

PAGE

THE RESTATEMENT OF THEOLOGY IN AMERICA. V. STUDIES IN AMERICAN PHILOSOPHY 1
The Rev. J. B. Ceulemans, Ph.D., Moline, Illinois.

THE CONTROL OF CHILDREN'S FIRST COMMUNIONS 21
The Rev. F. M. de Zulueta, S.J., Mount Saint Mary's, Chesterfield, Eng.

RELIGIOUS SCULPTURE IN RELATION TO ARCHITECTURE (With Illustrations) 25
Bertram Grosvenor Goodhue, New York City.

IS IT PRACTICABLE TO PREACH THE EPISTLES OF ST. PAUL? 42
The Rev. Hugh Pope, O.P., S.S.D., Collegio Angelico, Rome, Italy.

HEREDITY AND THE MEDICAL TREATMENT OF ALCOHOLISM. III. 53
Austin O'Malley, M.D., Philadelphia, Pa.

ANALECTA:

S. CONGREGATIO RITUUM:

De Oratione Dominica et aliis Officio Defunctorum praemittendis. 65

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 67

Catholicizing Modern Sociology (*William H. Atherton, Ph.D., Secretary of the City Improvement League of Montreal*) 67

Catholic Social Work in France: The "Action Populaire" (*The Rev. Andrew V. Byrne, St. Bernard's Seminary, Rochester, New York*). 74

Metrical Translation of Psalms XXIII, XXVIII, XLIV (*E. C. Donnelly*) 80

Exaggerations in Devotional Terminology (*Apostolate*) 84

About Our Seminaries (*Pastor Fogy*) 86

The Title "Very Reverend" 88

Roman Gossip and Roman Decrees 88

Catholic Students at the University of California 90

The Prayer "Obsecro Te" after Mass 93

The "Three Days" of the Forty Hours' Devotion 94

May the Absolution be granted solemnly after a Low Requiem Mass? 95

ECCLESIASTICAL LIBRARY TABLE:

RECENT BIBLE STUDY: 1. Old Testament Introduction; 2. Old Testament Commentary; 3. Anglicans and the Bible; 4. Cypriotic Finds (*The Rev. Walter Drum, S.J., Woodstock College, Maryland*) ... 96

CRITICISMS AND NOTES:

Burton: Life and Times of Bishop Challoner, 1691-1781 105

Ward: Dawn of the Catholic Revival in England, 1781-1803 105

Ward: The Eve of Catholic Emancipation 105

Burns: Growth and Development of the Catholic School System in the United States 108

Smith: Ecce Deus 110

Ash: Faith and Suggestion 112

Estrade-Girdlestone: Appearances of the Bl Virgin Mary at Lourdes. 112

Gemelli: La Lotta contro Lourdes 112

Gemelli: Cio che Rispondono gli Avversari di Lourdes 112

Cuthbert: Life of St. Francis of Assisi 116

Egan: Everybody's Saint Francis 116

Brothers of Christian Schools: The Catechist's Manual 118

Brothers of Christian Schools: Worship 120

Kyle: Deciding Voice of the Monuments in Biblical Criticism 120

Prevel-Miquel: Theologiae Dogmaticae Elementa 122

LITERARY CHAT 122

BOOKS RECEIVED 125

FEBRUARY.

PAGE

HYMNS OF THE PURIFICATION B. V. M. 129
The Rev. H. T. Henry, Litt.D., Overbrook Seminary, Pa.

A RECENT "ARGUMENT" AGAINST VITALISM 136
The Rev. A. M. Schwitalla, S.J., St. Louis University, Mo.

ECCLESIASTICAL VESTMENTS: THEIR MYSTIC MEANINGS AND COLORS 150
John R. Fryar, Canterbury, England.

STUDIES IN CHRISTIAN ART. THE RENASCENCE. (With Illustrations) 162
The Rev. Dr. Celso Costantini, Florence, Italy.

STUDIES AND CONFERENCES:
The Discussion about the Efficiency of Our Junior Clergy (Letters from Correspondents) 172
The Obligation of Offering the Parochial Mass "pro populo" 178
The Impediments of Fear and Clandestinity in Modern Canon Law. Illustrated by a Case of Conscience 181
Anent the Subject of Vasectomy 192
De Vasectomia Duplici (*The Rev. J. B. Ferrerès, S.J., Tortosa, Spain*). 194
Animadversiones in Articulum P. Ioannis B. Ferreres de Vasectomia (*Austin O'Malley, M.D., Philadelphia, Penna.*) 213
The Celebration of Mass during Priests' Retreats (*The Rev. L. F. Schlathoelter, Troy, Mo.*). 217
Chammurapi-Amraphel (Gen. 14) (*The Rev. Albert M. Kleber, O.S.B., St. Meinrad Seminary, Indiana*) 218
Diocesan Bureaux for the Care of Italian, Slav, Ruthenian, and Asiatic Catholics in America 221
Judgment Against the Testimony of Astronomy 222
The System of Taxing Large Families for Parochial Support 224

ECCLESIASTICAL LIBRARY TABLE:
RECENT BIBLE STUDY: 1. Papias on Mark; 2. Historical Worth of the Gospels; 3. The Consistorial Congregation and the Bible (*The Rev. Walter Drum, S.J., Woodstock College, Maryland*) 225

CRITICISMS AND NOTES:
Batiffol-Baylay: History of the Roman Breviary 235
Bjerregaard: The Inner Life and the Tao-Teh-King 237
St. John of the Cross: The Living Flame of Love 242
Warren: The Characteristics of St. Alphonsus 245
Terry: The Westminster Hymnal 246
Walsh: Modern Progress and its History 249
Barrett: Up in Ardmuirland 250
Bacuez: Minor Orders 251

LITERARY CHAT 251

BOOKS RECEIVED 254

MARCH.

PAGE

PASTORAL CARE OF ITALIAN CHILDREN IN AMERICA. SOME PLAIN FACTS ABOUT THE CONDITION OF OUR ITALIAN CHILDREN 257
The Rev. W. H. Agnew, S.J., St. Louis University, Missouri.

THE CHURCH AND THE ITALIAN CHILD. THE SITUATION IN NEW YORK. 268
The Rev. Joseph McSorley, C.S.P., New York City.

THE ORGANIZATION OF CHOIRS OF MEN IN OUR CHURCHES 283
Joseph Otten, Choirmaster of St. Paul's Cathedral, Pittsburgh, Pa.

ANOTHER TOLERANCE. AN APOLOGY FOR NON-COMMITTAL CATHOLIC WRITERS 290
The Right Rev. Mgr. F. B. D. Bickerstaff-Drew (John Ayscough).

HEREDITY AND THE MEDICAL TREATMENT OF ALCOHOLISM. IV. IDIOCY, IMBECILITY, AND ALCOHOLISM 299
Austin O'Malley, M.D., Philadelphia, Pa.

ANALECTA:

S. CONGREGATIO S. OFFICII (SECTIO DE INDULGENTIIS):
Conceduntur Indulgentiae pro Piis Exercitiis in honorem S. Annae.. 316

S. CONGREGATIO CONSISTORIALIS:
Decretum circa Actiones Scenicas in Ecclesiis 317

S. CONGREGATIO RITUUM:
I. Decretum Adprobationis Antiphonalis Diurni Romani 318
II. Dubia 318

S. CONGREGATIO PRO NEGOTIIS ECCLESIASTICIS EXTRAORDINARIIS:
Declaratio circa Indultum de Abstinentia et Ieiunio pro America Latina 320

S. CONGREGATIO INDICIS:
I. Decretum 321
II. Aloysius Izsóf, Th. de Cauzons, et Valerianus Ferracci se subiecerunt 322

STUDIES AND CONFERENCES:
Pio X Pont. Max.: In Festum Ejus Nominale S. Josephi (*The Rev. Francis X. Reuss, C.SS.R., Rome, Italy*) 323
The Right to Bless and Invest with the Brown Scapulars 325
The Reform of the Breviary for Private Recitation 326
What Proof is there for the Obligation of the Divine Office? 328
An Old Latin Poem in honor of St. Edmond of Canterbury 337
The Traditional Idea of Sacerdotal Vocation (*The Rev. I. Brouwer, Rentachintala, Madras, British India*) 342
Does the Privilege of Requiem Masses, granted by Indult, cease by reason of the New Rubrics? 344
The Direction of Seminaries by the Secular Clergy (*Vindex*) 349
Khammurabi and Amraphel (*A Reply by the Rev. Walter Drum, S.J.*). 351
The Suffragium Sanctorum and Oratio pro Antistite in New Office.. 353
The Mental Process in Inspiration (*The Rev. Thomas à K. Reilly, O.P.*). 354
Inverting the Order of Meals in Lent 355

ECCLESIASTICAL LIBRARY TABLE:
RECENT BIBLE STUDY: 1. The Baptist Version of the Bible; 2. The Vulgate Revision; 3. Chronology (*The Rev. Walter Drum, S.J.*).. 357

CRITICISMS AND NOTES:
Trilhe: La Constitution "Divino Afflatu" 365
Wiener: Pentateuchal Studies 365
Lessius-Campbell: The Names of God 367
Jones: Celtic Britain and the Pilgrim Movement 369
Dwight: The King's Table 374
O'Rourke: The Fountains of the Saviour 374
Donnelly: The Heart of Revelation 374
Blunt: Songs for Sinners 375
Blakey: The Sale of Liquor in the South 376
Leahy: Columbanus the Celt 378

LITERARY CHAT ..... 379 BOOKS RECEIVED 382

APRIL.

PAGE

WHO WERE THE FIRST BISHOPS AND ARCHBISHOPS IN THE NEW WORLD? AND WHERE WERE THE FIRST SEES ESTABLISHED? 385
A. H. Solis.

THE SELECTION AND ADMISSION TO THE SEMINARY OF CANDIDATES FOR THE PRIESTHOOD 392

THE ARCHITECTURE AND SCULPTURE OF THE FIFTEENTH CENTURY. X. Studies in Christian Art for the Clergy. (With Illustrations) 404
The Rev. Dr. Celso Costantini, Florence, Italy.

THE FIRST JESUIT CARDINAL 411
The Rev. Henry J. Swift, S.J, Las Vegas, New Mexico.

THE CURE OF INTEMPERANCE. The Physical Treatment of Alcoholism. .. 418
Austin O'Malley, M.D., Philadelphia, Pa.

ANALECTA:

S. CONGREGATIO CONCILII:
Bismarckien. et Aliarum: Incardinationis 432

S. CONGREGATIO RITUUM:
Decretum seu Declaratio circa Rubricas tit. X, num. 2 et 5 de Missis Votivis et "de Requie" 439

STUDIES AND CONFERENCES:

Once more the Right to invest with the Scapulars 441
Moving-Picture Entertainments 443
The Motion-Picture and the Church 445
On Poet-Priests (*The Rev. Charles L. O'Donnell, C.S.C., Ph.D., University of Notre Dame, Indiana*) 448
A Grievance? (*Amicus*) 451
Misdirected Zeal in Liturgical Reform (*Canadiensis*) 454
Two Breviary Hymns Translated (*The Rev. Michael Joseph Watson, S.J., Melbourne, Australia*) 457
The Wrong Advice (*The Right Rev. E. M. Dunne, Peoria, Illinois*). 458
Carrying the Oilstocks habitually for Convenience 459
The Attitude of the Clergy toward the Suffragette Movement 461
The Right of the Bishop to appoint to the Office of Vicars, Consultors, and Synodal Examiners, Priests who are not Members of the Diocese. 463
Valid Incardination in the Light of Recent Legislation (*The Rev. A. B. Meehan, D.D., J.U.D., St. Bernard's Seminary, Rochester, N. Y.*) 464
The "Oratio pro Defunctis" and the Privileged Altar 468
Special Votive Masses and the New Rubrics 469
Chammurapi and Amraphel (*A Rejoinder by the Rev. Albert Kleber, O.S.B., St. Meinrad, Indiana*) 469
Requiem Masses on the Third, Seventh, Thirtieth, and Anniversary Days of Death or Burial 472
Anticipating Matins and Lauds 473
The Keeping of Baptismal Registers (With Specimen Pages) 474
The Collect for the Dead in Ferial Masses 476
A Society of Catholic Mechanics 476
"Pastor Fogy" (*Caritas*) 477

CRITICISMS AND NOTES:

Baudot: Le Missel Romain 479
Fortesque: The Mass 479
Cagin: L'Eucharistia 479
Hagen: Lexicon Biblicum 491
Zorelli: Novi Testamenti Lexicon Graecum 491
D'Ales et al.: Dictionnaire Apologétique 493
Vaughan: Socialism and Christianity 495
Coler: Two and Two make Four 495
Kane: God or Chaos 499
Lanslots: Reasonable Service 499
Tissot-Mitchell: The Interior Life Simplified 499
Nist-Girardey: The Practical Catechist 501
Benson: Come Rack! Come Rope! 503

LITERARY CHAT ..... 507 BOOKS RECEIVED 511

MAY.

PAGE

THE FORMAL ESSENCE OF THE HOLY SACRIFICE OF THE MASS 513
The Very Rev. M. J. Gallagher, V.G., Grand Rapids, Mich.

THE SONNET OF SAINT FRANCIS XAVIER 530
The Rev. William Furlong, S.J., Woodstock College, Maryland.

THE PRIEST AND SUMMER CAMPS FOR BOYS 540
The Rev. Daniel J. Connor, S.T.L., Scranton, Penna.

A BACKWARD GLIMPSE OVER THE ARTICLES ON VASECTOMY 553
The Rev. T. Labouré, O.M.I., Thelogical Seminary, San Antonio, Texas.

JONAS OF BOBBIO, THE BIOGRAPHER OF ST. COLUMBANUS 563
George Metlake, Cologne, Germany.

THE CURE OF INTEMPERANCE. VII. The Passions and the Natural Control of them 574
Austin O'Malley, M.D., Philadelphia, Pa.

ANALECTA:

ACTA PII PP. X:

Litterae Apostolicae: Indicitur Universale Iubilaeum in Memoriam Pacis a Constantino Magno Imperatore Ecclesiae datae .. 590

S. CONGREGATIO CONSISTORIALIS:

Erectionis Dioecesum 595

S. CONGREGATIO CONCILII:

Decretum de Privilegio Officii Divini juxta Veterum Psalterii Ordinem recitandi 595

S. CONGREGATIO DE RELIGIOSIS:

Decretum de Monialium et Sororum Confessionibus 596

ROMAN CURIA:

List of Pontifical Appointments 599

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 600

How Father Naginalf cured a Social Evil in his Parish (*Mark J. Faber*) 600

The Traditional Idea of Sacerdotal Vocation (*The Rev. Edmund J. Wirth, D.D., St. Bernard's Seminary, Rochester, New York*) 607

Obligation of the Religious Vow of Poverty. A Case of Conscience (*Stanislaus*) 611

Does the Ordinary of the Diocese say the "Oratio pro Antistite" in the Preces of the Office? 619

The Privileged Altar and the Ferial Mass when the Rubrics permit a Requiem Mass 620

Function of the Diocesan Censor of Books 621

Do We Really Need Mitigation of the Eucharistic Fast? (*P. West*) 623

The Indulgence of the Universal Jubilee 626

Eugenics and Sex Hygiene 627

Woman Suffrage and the Clergy 630

ECCLESIASTICAL LIBRARY TABLE:

SACRED SCRIPTURE: 1. Archeology; 2. The Bible and Theology; 3. The Gospel according to Prisca; 4. New Testament Commentary (*The Rev. Walter Drum, S.J., Woodstock College, Maryland*) 632

CRITICISMS AND NOTES:

——: Official Catholic Directory for 1913 (United States, etc.) 641

——: Catholic Directory, Ecclesiastical Register and Almanac for 1913 (Great Britain) 641

——: Irish Catholic Directory and Almanac for 1913 641

——: The Catholic Directory of India, 1913 641

——: Annuario Pontificio per l'Anno 1913 641

Frank: The Theory of Evolution in the Light of Facts 644

Windle: Facts and Theories 644

Nesbitt: Our Lady in the Church and Other Essays 647

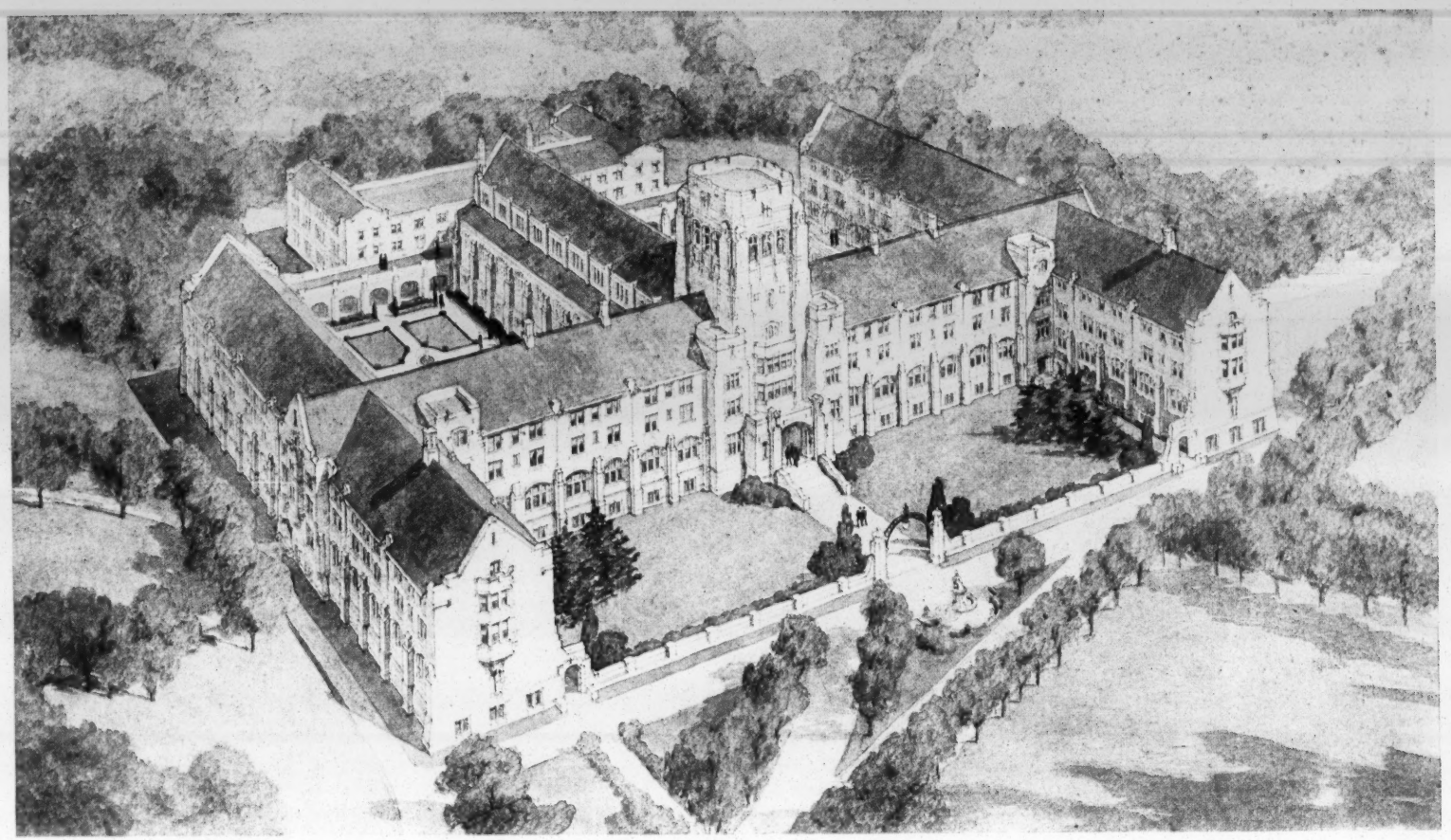
Duval: Les Livres qui s'imposent 648

LITERARY CHAT ..... 650 BOOKS RECEIVED 654

JUNE.

PAGE

THE BUILDING OF A THEOLOGICAL SEMINARY 657
THE DESIGN AND EQUIPMENT OF THE NEW KENRICK SEMINARY (With Illustrations) 662
THE CATHOLIC CHARITIES OF A CITY 677
The Rev. William J. Kerby, S.T.L., Ph.D., Catholic University of America.
THE CATHOLIC PRESS: TWO DUTIES 696
Mgr. F. B. D. Bickerstaff-Drew (John Ayscough), Salisbury, England.
MATRIMONIAL DISPENSATIONS AND CAUTIONS 702
The Rev. James D. O'Neill, D.D., Chicago, Illinois.
ANALECTA:
SUPREMA S. CONGREGATIO S. OFFICII:
Decretum seu Declaratio circa Formulam Orationis "Obsecro Te," post Missam recitandae 710
S. CONGREGATIO CONSISTORIALIS:
Monitum 711
S. CONGREGATIO RITUUM:
I. De Missis Votivis B. Mariae Virginis ex privilegio recitandis. 711
II. Dubia de Caeremoniis quibusdam servandis coram Augustissimo Sacramento, adsistente vel celebrante Episcopo 712
III. Rubricae inserendae Rituali et Breviario Romano in Officio Defunctorum 713
IV. Instructio seu Declaratio super Kalendariis Propriis reformandis 714
ROMAN CURIA:
List of Recent Pontifical Appointments 715
STUDIES AND CONFERENCES:
Our Analecta—Roman Documents for the Month 716
Chaplains and Rituals of Secular Societies at Catholic Funerals 716
The Complaint of having Secular Rituals at Catholic Funerals 720
The Cultus of the Sacred Heart 723
The Distinction between Public and Private Devotions 725
Was it "Wrong Advice"? (*The Very Rev. Francis C. Kelley, D.D., Chicago, Illinois*) 726
Refusing Absolution to a Catholic who is a Member of the Socialist Party. A Case of Conscience by Fr. Stanislaus, O.F.M. 728
Translation of the Hymns of the Office of the Pillar of the Scourging (*The Rev. H. T. Henry, Litt.D., Overbrook Seminary, Penna.*) .. 737
Cardinal Toledo (*A Criticism by the Rev. J. H. Pollen, S.J., London, England*) 744
What a Tried Missionary Thinks of Mitigating the Eucharistic Fast (*The Rev. J. J. Loughran, Ulysses, Nebraska*) 748
New Light on Newman's Preaching (*The Rev. Francis P. Donnelly, S.J., Poughkeepsie, New York*) 752
ECCLESIASTICAL LIBRARY TABLE:
The Parables and Other Gospel Studies (*The Rev. Walter Drum, S.J., Woodstock College, Maryland*) 757
CRITICISMS AND NOTES:
Esser-Mausbach: Religion, Christentum, Kirche 766
Benson: Confessions of a Convert 768
——:Sermon Notes of John Henry Cardinal Newman, 1849-1878 770
Noldin-Telch: Epitome Theologiae Moralis Universae 771
Gennari-Boudhinon: Questions de Morale, de Droit Canonique, et de Liturgie 772
Martin: The Roman Curia as it now exists 773
Devas: The Dominican Revival in the Nineteenth Century 774
McDonnell: The Litany of the Sacred Heart 775
Eschbach: Disputationes Physiologico-Theologicae 775
Gemelli-Badii: De Scrupulis 777
Le Camus: La Vocation Ecclesiastique 778
LITERARY CHAT ..... 780 BOOKS RECEIVED 783



The New Kenrick Seminary, St. Louis, Mo.

THE ECCLESIASTICAL REVIEW

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THE BUILDING OF A THEOLOGICAL SEMINARY.

THE ecclesiastical seminary is an establishment in which students preparing for the responsible work of the priesthood are to receive every adequate help for the completion of their education. This education includes the informing of the mind by the study of the ecclesiastical sciences and arts,[1] the cultivation of the higher spiritual faculties by means of religious discipline, and finally the development of those physical graces which have for their basis good health, habits of order and cleanliness, and which beget good manners and taste, together with tact and judgment in practical affairs.

The material building, properly furnished, which serves for the housing of theological students, may and should as far as is possible contribute to the perfecting of the education which is given in the seminary; and in this respect an important influence is to be ascribed to the character and quality of its architecture, its special dispositions, its appointments and interior decorations, and its site and surroundings. Indeed a defect in any or all of these notes may easily retard the efforts of an otherwise well-planned educational system.

It is not necessary, nor at all desirable, that there should be any suggestion of opulence or luxury in these things. The demands of order and beauty are no more exacting than the demands of what is commonplace or vulgar in arrangement and decoration. Nor is there any notable difference in

[1] It is taken for granted that the student who enters the theological seminary has completed those introductory classical studies usually imparted in a preparatory (ecclesiastical) school.

the cost; for aptitude and beauty simply show taste and knowledge regarding things that are serviceable and such as are not. Modernity need not be objected to; it should rather be welcomed, if it serves a useful purpose. Those who argue that the Apostles required none of the conveniences which we demand for our students, or that St. Charles Borromeo made excellent priests out of seminarists who were obliged to live in cells devoid of windows, and carpeted with stone flags, forget that, whilst the mission of the priest is everywhere the same, the methods to be employed greatly differ with time, place, and circumstances of living and learning. St. Peter had no need of a library; the village priest in Italy even to-day has no need of electric tramways to take him swiftly from place to place to twenty sick people who call for the sacraments within twenty-four hours, as in an extensive American city district. A bathtub had little attraction for the Indian missionary a century ago, so long as he had the river within reach. But modern civilization has brought about quick and great changes in our manner of living, and to ignore these changes may easily become a fault if not a sin. Indeed God's providence, which inspired the genius that has accelerated modern progress, means us to employ its advantages for the quickened and more extended power they afford for the salvation of souls. Nor is such use a necessary occasion for the neglect of that spirit of mortification and self-renunciation which is an essential requisite of true priestly zeal. It is the poor in spirit that are blessed, and the cleric properly trained and rightly disposed will foster the virtues of self-denial or temperance all the more because their observance is not forced upon him by necessity. Self-indulgence is not the fruit of beauty and utility in the instruments of right living, if the soul be disposed to sacrifice and privation. And this voluntary spirit of sacrifice is the key-note of right missionary and priestly training.

In so far therefore as the perfection of architecture and its allied arts is capable of meeting the demands of a complete seminary education, it should be called into requisition in the building of an ecclesiastical seminary. The fundamental principle of architecture, that a building should combine the elements of utility, truth, and beauty, finds its application no-

where more justly than in the construction of a theological seminary, the church edifice alone excepted. For the elements of utility, truth, and beauty enter directly into the intellectual and moral training which the ecclesiastical student should receive.

The fact that the ecclesiastical seminary serves the double purpose of an institution of learning and of a home for the youth who is to be trained in it, is to be kept in mind when we consider its construction and its appointments. Viewed in the light of this twofold purpose, the institution in which the ecclesiastical student is to perfect his faculties of mind, heart, and body, must offer in the first place facilities for study of the sciences; it must give opportunities for acquiring an elevated and truly esthetic taste; and it should allow well-directed access to the workshops and magazines where true culture may be acquired. This implies a certain freedom of social intercourse with the instructors who are to guide him not merely in the class-room and by exclusively academic aids, but at all times when he requires freshening of spirit in mind or heart. And of course all these facilities depend to some extent on the appointments of the seminary and its localities. They must in other words be such as minister to cummunity life. At the same time they must also allow for a certain amount of isolation, such as will guard for the youth that quality of retirement which enables him to concentrate his mind and heart upon the important work for which he is preparing. The very character of his vocation as a cleric calls for restriction, in certain ways, of the student's intercourse with the outside world, with domestics, and even with such of his companions as might divert him from devoting his time and attention to certain specific phases of study and discipline. The house must allow for the need of segregation and retreat.

Furthermore, the healthy development of the mental faculties and moral qualities of the student call for special attention in the construction and arrangement of the seminary building, so as to afford him light, air, heat; and all this in such wise as to foster habits of cleanliness, order, industry, and decorum. These elements make for a sound body; and a sound body is the fittest abode for a clear mind and a brave heart. Thus

a proper guarding of external conduct becomes a reminder and a guarantee of high moral training.

The student is expected to make his home in the seminary for good; that is until he goes out into the world to assume the responsibilities of the priesthood. The natural care of the parents, with the comforts of home inspired by their love, are to be replaced by the regulations of community life, in which individual comfort is merged in consideration for the common good. In making the change the Church has no mind rudely to tear the affections of the boy who will ever need a mother's and father's love and its beneficent memories, in order that later on in his ministry he may be sympathetic and delicately sensitive to the feelings of those who need his fatherly protection and consolation.

Thus it follows from the very purpose of the seminary as an institution of learning, of spiritual as well as mental and physical training, and as a permanent home for the susceptible youth for a period of six years or more, that its every feature should be designed to aid rather than hinder the education to be imparted. The construction and appointments in the material order must render the performance of all the routine work smooth, demanding the least possible sacrifice of time and individual energy, so that all the faculties of mind, body, and heart may be readily concentrated upon the more important tasks before the young student. And the building itself in its form and power of suggestiveness should influence his sense of appreciation, order, and taste. For the development of his good taste is an important factor in the future life of the priest. The beautiful, the true, and the good, of which he is the minister and exponent, cannot be separated without injury to one's intellect and heart. If the seminary, its very material image, is to be to the priest a reminder of what the Church through his Alma Mater has done for him, it should be a joy forever, even in its mere pictured outlines. The perfect symmetry and proportion of form, which is the law of beauty, and which excludes everything that offends us, the tasteful choice of ornamentation, and the varied suggestiveness of artistic symbolism add thus directly to the usefulness of the structure. This feature does not, as already intimated, entail more expense than a tasteless structure in ugly sur-

roundings and with awkward arrangements; for it is a truism that bad taste as a rule is not less expensive than good taste.

Thus the youth obtains the habit as well as the theoretical knowledge of the ministry of truth from the very character of the place in which he is obliged to live. When, later on, as is the case with most of our young priests, he is called upon to construct and supervise the erection of the tabernacle in which beauty is by right to blend to its utmost capacity with the useful, he will be naturally prepared to choose the best. These and kindred considerations have urged us to secure the following article from the designer of the new Kenrick Seminary. We are informed that no pains have been spared to reach the highest perfection in the construction of this modern theological home. The best authorities have been consulted; there has been no stinting of resources, and the physical conditions, such as the site, personnel, and offer of financial assistance under which the work has been begun, may be said to be ideal. We have admirable examples of complete seminary buildings, throughout the country. The advantages which these structures with their modern appliances offer, have all been duly considered in the erection of the structure proposed for St. Louis; many new features have been added; and whatever seemed to facilitate the great work to be done in the seminary has been thus far, without other consideration than its actual usefulness, incorporated.

The result of careful deliberation has been the selection, from a number of submitted sketches, of the plan here presented. It so happened that the one chosen is that by Mr. Comes, the artist whom we had engaged to edit the series of articles on ecclesiastical architecture which appeared in the ECCLESIASTICAL REVIEW during the past year, and which include writers and artists of European as well as American fame. The following details of the design and structure of the new Kenrick Seminary are furnished by Mr. John T. Comes, of the firm of Comes and Imbs, Architects.

THE DESIGN AND EQUIPMENT OF THE NEW "KENRICK SEMINARY".

IN answer to a request from the Editor of THE ECCLESIASTICAL REVIEW this descriptive sketch of the new theological Seminary for the Archdiocese of St. Louis has been prepared. The architects, after receiving the proposal to submit a plan for such an institution, visited the principal institutions devoted to purposes of ecclesiastical training, to obtain a full knowledge of their requirements. To these were applied in every case the best available mechanical means which modern construction demands in point of scholastic, hygienic, and esthetic achievement. The architects likewise consulted with and submitted their data to experienced ecclesiastics in the field of Seminary training.

The design when completed was believed to answer all the purposes which the important work of the Seminary is destined to carry out. Such was the verdict of the Building Committee of the new Kenrick Seminary for the Archdiocese of St. Louis, after the designs had been received from a restricted number of competitors, among some of the leading architects of the United States, who had shown what they could achieve in a fair test, when left with a free hand to produce an artistic and satisfactory result. We may be permitted to say that expert knowledge passed upon the plans, and in the final choice there were no favorites, no petty parochial nor diocesan limitations. The plan itself on its own merits, and the known and attested work of the successful architects, were the only credentials upon which the Committee based its decision. The large and liberal ideas that have governed the business-like selection of the architect cannot fail to result in a practical design and great economies in the erection of the structure. The best will be found to be the cheapest in the end, but every effort will be made to save money. One of these economies is the abolition of a general contractor, and his profit. A much better grade of work, and a better class of sub-contractors to do this work can be had by dealing with them at first-hand. Under the old method of letting the work to a general contractor, he naturally gave the work to the lowest sub-bidder and often regardless of the

experience and financial standing of the sub-contractor,—the general contractor retaining the profit in this transaction.

SITE.

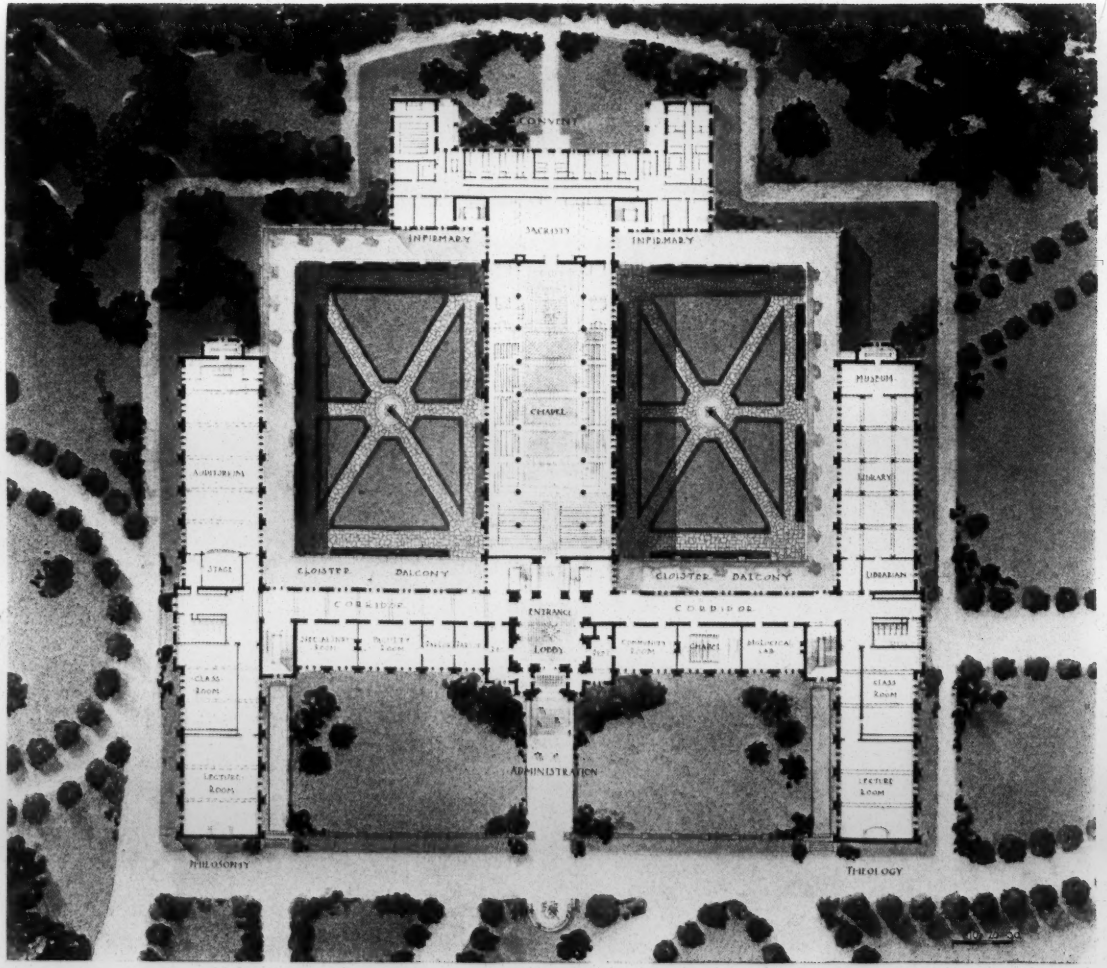
The site chosen is situated but a short distance beyond the city limits, within about a dozen minutes' walk of the Frisco Railroad and the present street-car system. The trolley line will be extended past the new Seminary grounds. The tract of land, partly wooded, consisting of more than three hundred acres, has been christened "Glennon Park" in honor of the Archbishop of St. Louis, who is primarily to be credited with the success of the proposed institution. All this ground, however, will not be used in connexion with the Seminary. Some of it will be devoted to other educational uses. This property was formerly in the possession of a wealthy citizen of St. Louis, to whose foresight and good taste are due a small lake and several magnificent lanes of old trees. The building will occupy the site of the old mansion on the highest ground level, facing the lake. It will have such orientation as will secure sunlight in nearly every room, part of the day; moreover it will be on the axis of three of the finest lanes of majestic old trees, intersecting the center of the tower, and the tower itself will dominate the landscape for miles about. The natural grade lines around the building will remain intact except in the front court, where enough filling has been done to create a level terrace with a stone retaining wall, out of which grows most appropriately a central and two side gateways, the latter forming a pleasing composition with the gable ends of the outer wings. The happy choice of a site for the Seminary will do much to enshrine it in the hearts of future generations. A noble building is thrice ennobled by reason of its beautiful surroundings, and a vista of splendid architecture of buttressed walls, gabled roofs, and massive towers, recessed portals, and cloistered gardens with terraced walks, seen through a long avenue of spreading trees, is a sight to captivate our hungry senses.

STYLE OF ARCHITECTURE.

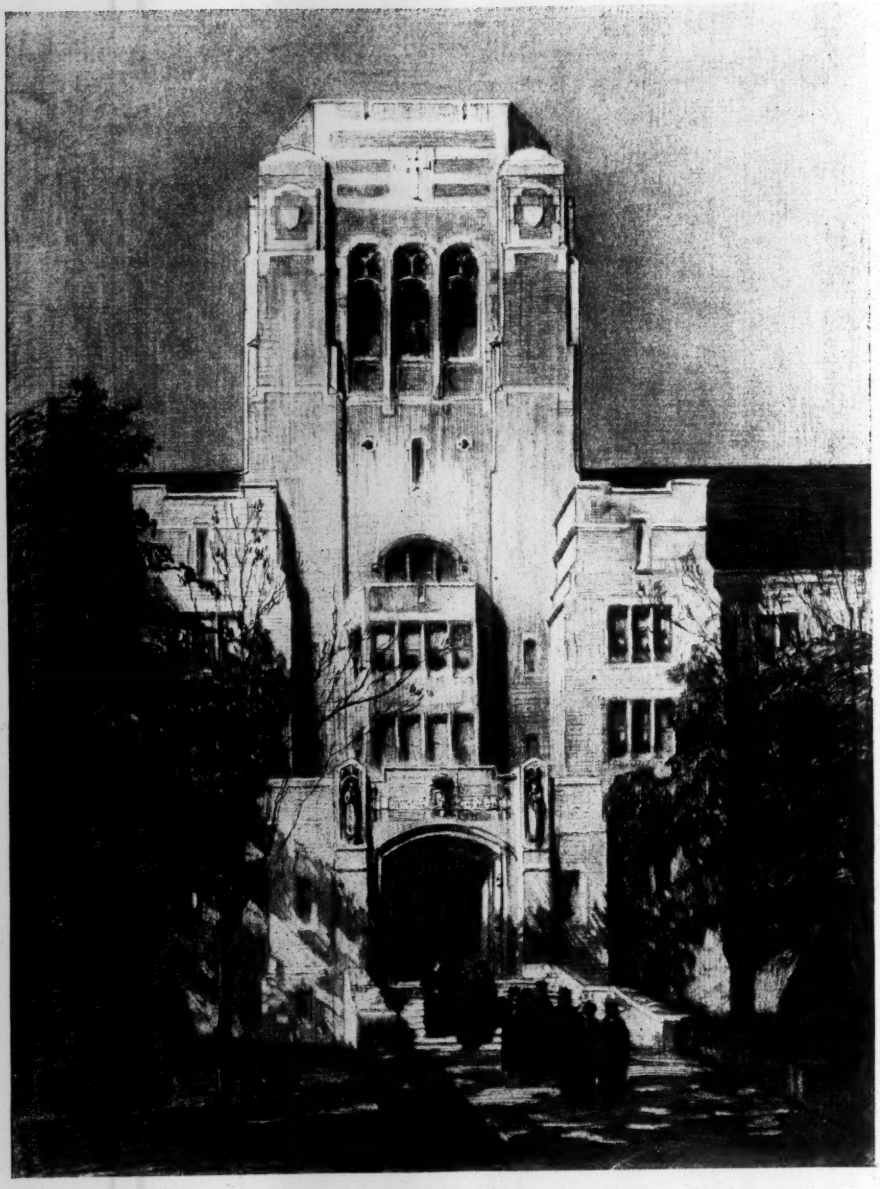
The style of architecture for such an institution of learning should as far as possible express the historical continuity of

the Church as found in some of its best educational buildings in the past; it should be pliable enough to accommodate itself to the very practical arrangements and constructive requirements of the floor plans, and—what is most important in these days—to that of cost. It should have dignity, repose, variety in unity and allow architectural beauty to be secured largely through fine composition of masses, detail, proportion and color and texture of the finished material. The architects were convinced that a free and individual adaptation of English Collegiate Gothic would more nicely satisfy all these requirements than any other historical style. This style is identified first of all with the great Catholic medieval universities in England, which to this day have afforded inspiration, especially to American architects, in the designing of some of the finest educational buildings in the country, such as those of Princeton University, the College of the City of New York, the University of Pennsylvania, the University of Chicago, and very recently the Boston College conducted by the Jesuits.

As noted by the perspective drawing (given as a frontispiece) the ornate and flowery elements of architecture, consisting of pinnacles, dormers, and elaborate tracery, have been avoided, largely because of the useless expense involved. The design, we fancy, is quite satisfactory without them, as they enthuse the archeologist rather than the discriminating architect. Pinnacles and buttresses were originally designed to do constructive work in building; in the present rather superficial age these features are generally introduced simply as ornaments without regard to their constructive function or the purposes of the building; in other words, they become improperly constructed decorations instead of decorated constructions. We have here then in the Kenrick Seminary no meaningless pinnacles or superficial ornament, and wherever buttresses occur, such as those around the main floor, they are an essential factor in sustaining the concentrated load of the long span girders, resting on the walls at these points. Here, too, large windows were required which necessitated thrusting the wall outward, as it were, in the shape of masonry buttresses. This design should therefore appeal to our sense of beauty by virtue of its good composition, solid masses, and interesting details, and above



Plan of Main Floor of the New Kenrick Seminary, St. Louis, Mo.



Main Entrance
New Kenrick Seminary, St. Louis, Mo.

all to our reason and sense of fitness, because it expresses not only the purpose of the building but one other fundamental principle of architecture, viz. that the exterior design should grow out of and correctly indicate the interior plan and arrangement. There are no doubt many more costly and ornate Catholic educational buildings in the United States, but we wonder if we are guilty of exaggeration when we say that perhaps none of them will be found to be more sane and logical, or more in harmony with architectural canons, or will better stand the test of time and criticism than the New Kenrick Seminary.

PLAN.

For practical and economical reasons, and because of the difficulty of obtaining the best possible discipline, the cottage or individual unit type of Seminary was not considered. The design selected, while allowing plenty of opportunities for outdoor exercise, in the open cloister walks to the sacristy, keeps all the departments under one roof.

The floor plans do not depart radically from such well-known types as those of Rochester, Overbrook, and Dunwoodie. In fact, objectionable features of our present seminaries are overcome, while those of real merit have been retained, and many others added. As seen by the illustrations, the plan assumes the form of the capital letter H, with the letter T springing from the horizontal line. The building is divided vertically into left or Philosophy wing and right or Theology wing, while the center building connecting these is devoted largely to administration purposes. At right angles to this and from the center follows the chapel, with the convent and infirmary in the rear. The refectory, kitchen, and accessories are located in the ground floor of this wing. The power plant is detached and forms a separate building. It contains the laundry, boiler and tool rooms, workshop, and rooms for contagious diseases, each with separate entrances.

Additional future wings can easily be added, on a line with the administration building, and at right angles to the two end pavilions, as the corridors in every case extend to the outermost walls. A gardened quadrangle, with a double cloister walk on three sides, is formed by the open spaces

between the chapel and the Philosophy pavilion on the left, and the Theology on the right, — the fourth side being omitted to secure abundant natural light for the refectory, underneath the chapel. The lower cloister walk is sheltered by a masonry arcade, while the floor of the upper walk forms its roof. These cloisters, besides affording open air walks for students to and from the large sacristy in the rear of the chapel, also act as convenient passages or connecting walks from the convent or infirmary to either wings of the main building. The covered cloister is practically on a level with the ground floor, without interfering with the light of the adjoining rooms.

It was a happy revival to surround the quadrangle with a majestic sweep of ordered arches. They carry the mind back through the intervening centuries to the days of the Schoolmen, and far beyond, to the time when the Church was the sole keeper of the lamp of science, and preserved and fed that sacred torch in stately edifices enclosed by countless arches like unto these. There is always something enchanting about a cloister; its peace, its solemnity, its old-world feeling, the traditions of piety and learning that are inherent in its very outward form, the joy experienced in the prolonged vista of the symmetrical range of arches as they recede from the eye, the interrupted vision, through a fragrant rose bower, of the great column in the center, topped by its " Mater Dei," and flanked by its bubbling fountains—these are the associations that make us love the haunts of our youth, that unconsciously educate the heart and the soul quite as well as the mind; and a Seminary above all places should educate the whole man.

In its horizontal section the building is divided into four stories. On the ground floor are found those apartments that minister chiefly to the body, such as the refectory, with kitchen and accessories; the gymnasium, with hand-ball courts and bowling alley, baths, recreation-rooms and also the guest-rooms with baths. Above this is really the main floor, with a very high ceiling: it ministers chiefly to the mind, containing the chapel with accessories, class and lecture rooms, library and a combination prayer and assembly hall, besides the reception rooms, reading rooms, executive office, etc.

Sleeping and living rooms are located on the second and third floors. Each professor has three rooms,—study, bedroom, and bath. Large closets are to be found in every room. While the majority of the rooms devoted to the faculty are located on the second floor of the administration building, at least one professorial suite is incorporated in the center of the students' quarters. This is done in the interest of discipline. There are apartments for twelve professors, and one hundred and sixty-eight students. The students' rooms are 10½ feet by 14 feet in size, and are equipped with a stationary cupboard and a washstand with circulating hot and cold water,—a new feature in Seminary construction. Study desks are lighted in every case from the left side, day and night, the electric light being adjustable to any angle. A novel feature of admitting fresh air without a draft consists in pivoting horizontally the ordinary double-hung sash. The air is admitted between the meeting rails of the sash, which can also be entirely reversed, to facilitate cleaning from the inside of the room. When one considers the great number of windows in such an institution and the labor involved and safety secured in cleaning the glass, this becomes a most meritorious feature of considerable importance. Glass transoms are provided over each door, for cross ventilation; the door itself having an obscure glass panel to assist in lighting the corridors, which again end in large bay-seated windows at their termination.

General Dimensions and Capacity.

Before taking up a more detailed description it may be well to give some dimensions of the building. The front scales 369 feet from outside to outside of pavilions; the side, from front to the rear of service wing, covers 362 feet. A plan to simplify the lay-out and standardize the constructive elements, which are all fireproof, was adopted by using the multiple eight; for example, the distance from center to center of buttresses, forming the bays, is eight times two; all the wings, except the chapel wing, are 8 x 5 feet wide; the nave of the chapel is 8 x 4; the aisles 8 x 2. A considerable number of studied drawings were naturally required to establish a multiple that would be flexible enough

to provide the proper-sized rooms for the requirements of each floor, as the center lines of bays had to extend from bottom to top of building. Thus 8 x 4, or 32 feet, yielded three students' rooms on the third floor and this width was found to be ample for one professor's suite on the second floor, while the main floor and ground floor divisions demanded rooms from 16 to 32 feet in width. The problem of obtaining a pleasing treatment of the windows on the exterior and also of giving proper light to each room was no easy one. It is difficult to appreciate the importance of the size and spacing of the windows, in the general design. The difference between the appearance of a factory and a college is often the result of a careful study of the fenestration.

Tower and Main Entrance.

The main entrance lobby (33 feet square), facing the campus and lake, is reached by broad flights of steps, under a stone carved porch, over which appears in Gothic letters

VENITE · FILII · AVDITE · ME
TIMOREM · DOMINI · DOCEBO · VOS

A new diocesan seal, designed according to the rules of heraldry and emblazoned with the proper colors, occupies the central space between the top of the arch and stone railing of the balcony. This balcony gives from the Archbishop's and Rector's suite, and commands a fine view of the campus. It is furthermore on a line with the center axis of the finest avenue of trees on the place, and the statue of the founder, Archbishop Kenrick. Professors and students alike will find this grassy lane, flanked by grand old maples, a favorite recreation walk. The porter's room, with a small window commanding the main entrance, is located on the left side, while an emergency toilet room balances it on the opposite side. Upon entering the vaulted and stone-lined memorial vestibule, the visitor is impressed at once with an air of dignity befitting the institution. The center of the left wall is occupied by a stone fireplace surmounted by a strong decorative allegorical painting. Opposite this is the electric automatic elevator, running from the ground floor to the open loggia on the top of the tower, about 85 feet above the ground, a favorite recreation place for the professors on hot summer evenings.

Descending in the elevator, we pass several stories in the tower, for storage purposes. A fine balcony view of the chapel interior is obtained from the third floor.

Corridors

Retracing our steps we proceed down the unusually well-lighted corridor, 14 feet wide. The corridors on the upper floors, however, are 8 feet wide, except for professors' suites, which are also 14 feet wide. Every corridor in the building terminates on the end wall with large windows. The plain wall spaces opposite the windows on the side of these corridors in the main building are to be utilized as a gallery of art. A series of pictures representing the growth and development of Catholic art and architecture from the time of the catacombs to the sixteenth century, including good modern examples, worthy of display, are to occupy the corridor on one side of the building; the corresponding spaces on the opposite side are to be devoted to illustrating the history of Christian painting and sculpture.

It would not be difficult to obtain this exhibition. Many drawings and photographs no doubt would be donated by friends of the Seminary if they knew the value of such an exhibition. The corridor on the ground floor is to have a permanent collection of drawings and photographs of examples of the allied arts, such as vestments, church plate, stained glass, etc. These permanent exhibitions, with occasional illustrated lectures on the same subjects, will not only be of great practical value to future priests, but will also act as a refining influence on their character, and will afford a mental diversion and a background for the study of Church History. Four large stairways are provided, two in the center of the building and one in each pavilion, which have also a smaller inclosed stair at the end of the corridors in the rear, to be used in case of fire or a panic. Though the building is of fireproof construction, a feeling of security is maintained with these extra stairs or fire escapes.

Prayer and Assembly Hall.

The Prayer Hall can be easily transformed into an Assembly Hall by reversing the backs of the seats and facing a

small stage located on the entrance side. The triptych altar, whose wings are to be closed during Holy Week and when the stage is in use, is on the opposite side of the entrance. This unique arrangement allows the large salle, seating 500 persons and entirely free of columns, to be used for two purposes, thereby saving the construction of a separate Assembly Hall, which is used only occasionally. No special acoustic provision is here required as the height and shape of the room give satisfactory results without it. Mention should be made of the stone window tracery here, which is much simpler in design than that of the chapel, while that in the library on the opposite side of the building, is simpler still, thereby expressing in design the relative importance of these various rooms. Such subtleties in expression delight the appreciative spectator. In the Prayer Hall the absence of columns necessarily requires deep steel girders in the ceiling. They are so treated in design as to gain the appearance of greater height for the salle, which is 17 feet. Oblong panels divide the plain ceiling field between the girders, and the panels slope downward as they engage the sidewalls, thereby forming a pleasing transition from wall to ceiling. This wall as well as the two lecture rooms are provided with electric outlets at the floor for stereopticon or moving picture and talking machines, which promise to become more popular and valuable in educational work in the future than in the past.

LIBRARY.

Two hundred thousand volumes may be carried in the library in steel bookcases arranged in alcoves facing the large windows. A gallery for future additional book racks may be added along the side walls. One end of the library is cut off to provide a museum or reading room, and the opposite end serves as the librarian's office. A true architectural and library character is obtained by the ornamental ceiling beams and columns (which come against the end of the book racks) and by the large leaded glass windows, embodying interesting colored seals of old Catholic universities, colleges, and other educational institutions. For constant and local use, smaller library rooms are arranged in each pavilion.

Class and Lecture Rooms.

On the main floor there are two large class rooms, seating sixty students each. These rooms are very well lighted, and according to the modern method receive all their light from the left side of the students as they face the professors, the glass area being about one-fourth of the floor area. These rooms are equipped with the latest desk patterns, blackboards, and maps, and decorated with a few well-chosen plaster casts and pictures. If necessary, some of the reading rooms may be used for extra class rooms.

The two lecture rooms accommodate one hundred students each, and receive their light from the left and right side, the front and rear walls being perfectly blank, which is a great comfort for the eyes of both students and professors. They are thus benefited by the careful attention given in these days by men of science to the details of natural and artificial lighting. The exterior of these blank walls, instead of being detrimental to the design, are on the contrary a great help in securing a *pause* in the fenestration scheme, which adds greatly to the dignity and repose of the building. These broad wall surfaces are only broken on the exterior with a richly carved and canopied niche containing on the Philosophy wing a carved statue of St. Augustine, and on the Theology wing that of St. Thomas Aquinas. The floors of the lecture rooms are without a slope, but the chairs of special pattern, with arm rest, are set to radiate from the lecturer's platform, who occupies a closed-in desk. The remainder of this floor is given over to a Biology room, reception and reading rooms, trustees or faculty room, and executive offices. The professors' recreation room and their oratory also find place on this floor. This completes the circuit of the main floor.

Refectory and Accessories.

The refectory (61 x 112 feet in size) is much larger than the present number of students really demands. But this institution is not built merely for present requirements. As it would be impossible to increase the size of this department without tearing down part of the building, it is made large enough now to accommodate all possible future students; moreover the annual priests' retreat generally taxes these

refectories to their utmost. In addition to this the plans were made to allow for extensions to the length of the present end pavilions, and if necessary to add others in the future. One end of the refectory has the priests' breakfast-room, reached by an adjoining stairway direct from the sacristy. The other end has the domestics' dining-room, entered from the cloister. The serving-room, thirty-two feet square, contains the dish-washing machine, cupboards, sinks, etc., and a large ventilating flue in the corner. The kitchen, next to the service room, is brilliantly lighted with the new iron "fenestra" sash, and it is equipped with all modern cooking apparatus. On one side of the kitchen is the three-compartment refrigerator, and a scullery and a bakery properly equipped. The storage rooms are on the other side, as are the Sisters' refectory, sewing, linen, and toilet rooms. Vegetable and other stores find ample room in the basement. Apartments for the male servants occupy a part of this service wing which is accessible only from the outside. All the floors above are divided into cells for twenty-five Sisters. Their chapel and community room and all the cells together with their living porch face the southwest, which is the side that cannot be seen from any part of the main buildings. The infirmary is located near by so that the Sisters can nurse the sick. It has a separate corridor and these infirmary rooms face toward the main building and courtyard; with the formal flower garden, the Celtic cross at the intersection of the cross paths, and the fine view obtained of the tower, this is a most delightful place for those whose health needs mending. Besides, they are entirely removed from the noise of the main building.

Recreation Rooms, Gymnasium and Baths.

Two recreation rooms (37 x 90 feet in size), free of columns, are equipped with billiard and pool tables at one end, and seats with tables arranged in alcoves at the other end of the room. A large ceiling ventilator keeps this room free from smoke, and with the special ventilating windows insures a continuous current of fresh air. The natural light throughout this ground floor is excellent, as this must not be considered as a basement at all, because all the windows are entirely above grade.

THEOLOGY CLOISTER, COURT,—CHAPEL AND REFECTORY ON RIGHT
New Kenrick Seminary, St. Louis, Mo.

INTERIOR OF THE CHAPEL
New Kenrick Seminary, St. Louis, Mo.

The 37 x 80 feet gymnasium, 20 feet high, also without columns, is lined with a light-colored brick and is equipped with all modern apparatus required to make it thoroughly up-to-date. Some unique features are solid folding screens, which open out into the gymnasium, thereby forming a number of hand-ball courts which, when folded back against the wall, leave the entire floor quite free. A two-track bowling alley under the cloister takes the noise of this sport beyond the confines of the building. It is lighted and ventilated by means of prismatic side-walk lights on the floor of the cloister.

One hundred steel lockers and twenty-four dressing booths are provided in the mezzanine story, adjoining the gymnasium, while the shower baths (12 in number for each wing, —24 in all), operated with non-scalding devices, are on the level of the gymnasium floor. Toilet rooms are near by, whose plumbing and vent flues line up vertically from bottom to top of building. Occupying the same relative position, in the opposite wing, is located a series of singing and band rooms and another bath and shower room. There are no shower baths above the ground floor, nevertheless one bath tub has been placed on each floor to answer for emergency cases.

The ground floor in the administration building contains the guest rooms, with separate toilet, a tailor shop with storage room, a barbershop, other storage rooms, and a physical and chemical laboratory with flue and all modern equipments. All such minor conveniences as linen rooms, janitor closets, etc., which are amply provided for, need no special description.

Light airy toilet rooms ample in number and dimensions, conveniently placed near the center of each building, are finished entirely in white and embody the very last word in modern sanitary science. Separate vent flues, to which is attached a small suction fan in the attic, keep the air in perfect condition.

Heating and Ventilation.

The entire structure is heated by the simple vacuum system, fresh air being directly admitted to every room through the new method of pivoting the sash so as to bring the air into

the building at a point which will not create drafts and where the cold air can mix quickly with the warm air in the room. Foul air ducts are provided with openings at the floor line and alternative registers at the ceiling, for summer use. Those who have followed carefully the discussion in the scientific press on the dissatisfaction of the present very expensive fan or blower systems of heating and ventilation, with which most public institutions are equipped, must be struck with the fact that, after all, perhaps the best system is the simplest and the most natural one. We know of many schools equipped with the system where the air propelled by fan or gravity first passes over heated iron coils of pipe before entering the class room. This gives little satisfaction; simply because the humidity and some of the life-giving qualities in the air are lost somewhat in passing over these hot pipes. With such a system the windows have to remain closed, otherwise the entire system is upset. To overcome the lack of humidity, certain mechanical air-washing machines are sometimes installed. This is an improvement, but the air is never as good as that which is brought directly into the room fresh, crisp, and invigorating, with all its natural elements intact. The air in the district outside of the city where the seminary is located is free from grime and smoke and needs no washing; besides, the cost of installation and maintenance of the complicated fan system with mechanical air washers, is generally beyond the means of Catholic institutions; and even if they were installed, they would require expert and expensive attention to be in any wise effective. Distinguished physicians maintain that a room which admits air above the heads of the occupants, or a room in which the air is thoroughly changed by opening the windows between classes, is healthier and more comfortable than one in which only so called cooked air passes in and out of the room through interior ducts.

CHAPEL.

From the floor of the memorial entrance lobby, set in selections of medieval tile patterns, we pass under stone arches into the very long and lofty chapel (50 feet high, 62 feet wide by 144 feet long), the length of which seems to be

emphasized by the stone pillars and pointed arches receding in orderly perspective. Immediately before us are the comfortable visitors' pews, seating 200, separated from the choir with an open screen of carved oak, such as we find in English churches built in good old Catholic pre-Reformation days. This screen extends from the rear and along the side walls, forming the back panels of the choir stalls, and returning in front of the side altar chapels, and again follows the sanctuary piers, and culminates at last on the magnificent oak reredos of the high altar, radiant with spots of crimson, azure, and gold, under the slanting rays of the morning sun. High above the reredos, the translucent jeweled glass of the windows gives an air of mystic splendor, not only to the sanctuary, but the entire interior, which receives another strong religious note by the richly-colored Holy Rood supported on a carved oak beam on which appears the inscription. The architects hope to compel the visitor and the lover of true Christian art, whoever he may be, to linger here awhile under the spell of the sacred place to say his prayers if possible with a more than usual fervor. It is anticipated that no detail of this chapel will be missing in the final scheme, and that the splendid liturgy of the Church will have a setting worthy of its own beauty. Here each bit of work, be it stained-glass window, altar, candlestick, choir stall or vestment, all designed by the architects and made under their personal supervision, will be an authoritative example of Christian art, and a standard by which the seminarist may judge other work of this style. The stained-glass windows may not all be put in at once, some of the furniture may be temporary, but only until such time as the final and finished articles find their proper setting in the harmonious whole. This affords an opportunity for successive graduating classes to establish forever a suitable memorial to their Alma Mater, thereby riveting the ties between priests and seminary, and class and class, thus making the chapel a living thing, growing in memory and association, becoming ever more precious, with the passing years.

Artistically painted Stations of the Cross are to be introduced near the top of the oak screen, thereby breaking its long horizontal line. Between the raised frame of the

Stations and the screen a transition is secured by carved decorative angels holding the Station frame. The nave of the chapel (32 feet wide), with its black and white marble floor, is free from stalls. These stalls, accommodating 228 students, are placed in the side aisles, making the entire nave one large open space, besides keeping the front of the stalls unusually far apart, about 30 feet. The organ in the rear gallery is reached from the second floor. Each of the four altar chapels, two of which have confessionals, will have an individual character and will be dedicated to a particular saint. Perfect acoustic properties are obtained by padding the paneled ceilings with 2″ felt covered with tinted burlap. The paneled moldings and casings of trusses here are of dark wood. We pass on down one of the passages behind the choir screen, to the unusually large sacristy (62 x 33 feet in size), which is ordinarily entered from the cloister walk. This is the only seminary, as far as we are aware, that has a large sacristy in the rear of the chapel, where it properly belongs. We note with pleasure the practical arrangement of all the sacristy furniture, each piece having been designed especially by the architect to bring the whole effect into harmony. Every article has its proper place and every convenience is provided. Even the beautiful Gothic vestments were made and woven by hand, according to old principles and honest methods, so well described by Madam Stummel in the ECCLESIASTICAL REVIEW. The Rector of Kenrick Seminary, appreciating the mission of beauty, has decreed that no article of any kind, which is not *useful* or *beautiful*, will be admitted into the Seminary. As we had noted before, discriminating taste has been extended to the pictures and to the simple yet appropriate furnishings throughout. Experience teaches that they cost no more than the usual over-ornamented stuff seen in many Catholic institutions. The refining luxury of taste has merely been substituted for the thoughtless luxury of costliness.

In one respect Kenrick Seminary is unique. The architects have in mind a comprehensive and coherent scheme of decoration, to be carried out gradually by real artists as the means of the Archdiocese permit. The chapel, as well as the remainder of the Seminary, will be decorated by degrees,

one thing at a time, just as is being done so nobly in the New Westminster Cathedral in London. This pre-arranged plan will make it possible to have a harmonious and highly artistic result, according as the resources of the diocese, or the piety of individuals, or the enthusiasm of the Seminary alumni, make it possible. No cheap and hasty decoration has been sought, nor has it been thought wise to complete the building in a superficial manner all at once. Other generations will be allowed to contribute and to have their proportionate share of the glory of carrying on or completing the decorative work, in a building that will be a perfect training school of the future priests and bishops of the Archdiocese of St. Louis.

THE CATHOLIC CHARITIES OF A CITY.

THE unit of Catholic life is the parish. We find few city parishes in which there are no poor. Even when the superficial observer finds no poverty, the sharpened vision of relief agencies frequently discovers many deserving cases. A normal parish is conscious of its responsibilities toward its poor. Even nowadays when geographical lines do not mark off parishes with the traditional regularity of former times, the poor who fall within the limits of a parish have a recognized claim upon it for relief. The work of parish relief may be conducted by the clergy, by religious, or by organizations of the laity. These may work independently or in cooperation. The extent of relief activity and its thoroughness will depend on the alert sympathy, the knowledge of conditions, the spirit of intelligent zeal, and the resources found within the limits of the parish.

The Catholics of a city tend to develop a common consciousness of faith, worship, and social duty which welds members of different parishes into a solid unity which stands out in the city life. Thus the Catholic poor of a city will appeal to the collective consciousness of their co-religionists and these never fail to respond in some way. We find among our Catholics many relief organizations drawing membership from the entire city and working on larger relief problems regardless of parish lines. Penal and eleemosynary institutions, juvenile courts and hospitals, homes of various kinds, congested neigh-

borhoods where poverty becomes highly complex, and special phases of dependency appeal to the Catholic consciousness of a city, and give rise to many notable relief organizations. The latent unity to be found among our relief agencies is brought out strikingly in this field where lay organizations, religious, and the clergy, are found closely united. The St. Vincent de Paul Society recognizes these different phases of relief work by creating Conferences to work within parish lines; Particular Councils which unite the Conferences into one delegate body representing the city; and Special Works Committees under direction of the Particular Council which deal with distinct problems, not confined to parish lines. Many organizations of women develop in an analogous manner.

The diocese is, of course, within its own limits, the authoritative center of social and spiritual unity. The care of all parishes and of all cities, with their general relief problems, comes directly within the range of the solicitude of the bishop. There are in the average diocese, therefore, many diocesan institutions devoted to special problems in dependency. Where conditions warrant it, a Diocesan Director of Charities is named by the bishop. It is his duty to exercise general supervision in relief work and to further efficiency and coordination as far as possible.

Religious communities of men and of women undertake various forms of social service under the approval of diocesan authority. Such communities operate under their own rules and customs, and under such limitations as the general laws of the Church and the authorities of the communities themselves prescribe. In work of any kind within a diocese, the religious community enters at the invitation of the bishop.

Thus it is that in every representative city, Catholic Charities include parish and city organizations of the laity, diocesan institutions and societies, and religious communities. We have therefore a somewhat complicated machinery of relief, whose resources are literally matchless. It will be highly efficient, or only moderately so, in proportion to the intelligence and thoroughness with which particular works are done, with which activities are correlated and methods are brought up to approved standards in charity work.

I do not even hint that these approved standards are drawn from outside circles. Some of us tend unconsciously to form the impression that we must look to other fields of charity for the standards which guide us. Too frequently we hear it remarked in our own gatherings, "Others are doing this work well and are doing it in this or that manner. We must equal them in zeal and efficiency." So much of our work is done quietly and in hiding, with beautiful consecration and genuine intelligence, that many of us overlook it. We concentrate attention and discussion on the points where our efficiency is not up to grade and we incline to judge our charities as a whole from this entirely misleading standpoint.

Again, some have the mistaken notion that Catholic relief work is chiefly the prerogative of those in religious life. As a matter of fact, the rôle of the laity in this field of social and spiritual endeavor is of the highest importance, by reason of initiative and of the extent and the quality of their work. The Church's insistent teaching that the service of the poor is an organic part of our supernatural spiritual experience, allied to prayer and fasting as fundamental personal religious duties, leads directly to the highest encouragement of lay activity in relief work. This spiritual character of charity should be found in all of the aims which govern us when we serve the poor.

In spite of misunderstanding, fault-finding, and condemnation from outside circles, and sometimes from within, Catholic charity will remain a spiritual thing, and it will have its value to the benefactor as it contributes to his personal sanctification. It is difficult to understand how any Christian can desire to disassociate his charity work from his spiritual life. It is difficult to understand how any one can imagine that this exalted character of charity can be related to stupidity in the work of relief. If sometimes Christians do associate bad judgment with good motives in charity, the correction called for lies in the direction of improving the judgment and not in destroying the motive.

The practical aim of charity is to relieve distress, to restore independence, normal social, material and spiritual relations, to prevent recurrence of distress, to protect the worthy poor by discovering and circumventing the unworthy poor, to

assure normal opportunity to dependents, and in a very particular and sometimes forgotten respect to protect the poor against relief agencies themselves. If unwise philanthrophy is sometimes an effective cause of pauperization, the poor have a right to be protected against any individual or any organization which works unwisely.

Relief agencies occupy a definite place in the social order. They supplement the political constitution of society by defining and protecting civil rights at the point where the political constitution fails to do so. They supplement the industrial constitution at a point where the distribution of wealth fails, under competitive methods, to assure a portion to certain classes. They distribute wealth under the supplementary principle of altruism, in giving rather than getting it. In an analogous manner relief agencies supplement the religious, the educational, and the cultural organization of society by securing to the poor corresponding elementary blessings, which are denied to them in the ordinary course of life.

The following suggestions are offered for the purpose of indicating the general standard of equipment toward which our Catholic Charities should aim. It is not complete because differences in localities will modify extensively general statements. It does not refer to individual charities rightly undertaken by individuals and happily conducted by them, according to their own good judgment. The suggestions are intended simply for what they are worth in organizing and directing local activities. They rest on the general assumptions that the great mass of Catholic charity must be done by organizations rather than by individuals; that the ordinary canons of human wisdom should prevail here as in other works undertaken even for the noblest motives. The suggestions are made furthermore in view of the fact that nearly all of our lay charities are conducted by volunteer workers, and that our religious communities are more or less isolated from the current of social and public life.

Emergency Relief.

The primary aim of effective charity is to give the relief that is needed, when and where it is needed. Emergencies occur more frequently among the poor than in any other

social class. Paradoxical as it may seem, emergencies are of common occurrence among them. The menaces which are theoretical to the well-to-do, are real and imminent to the poor. Ignorance, illness, accident, confused distress, defencelessness against fraud and oppression are found in the ordinary environment of the poor, while they are largely speculative to the stronger social classes. Every relief organization which deals with the poor should adopt a simple, prompt, and definite method of giving emergency relief without investigation, without technique, without suspicion. At this point all presumptions favor the poor, and favor belief in their innocence and in the merit of their appeal. If a family faces eviction to-day, if it is actually without food, if accident or unexpected illness cause distress, if a drunken father is threatening or disturbing his home, the relief organization to which the information is brought should have a method of acting at once, without an hour's delay. This appears obvious, yet it is not always easily accomplished.

An organization made up entirely of volunteer workers may not find this duty simple. If the members are busy in their offices or in their homes, charged with duties which they are not free to postpone or to delegate to others, it may be that emergency calls will come at a time when it is impossible to obey them. No amount of good will or benevolent intention can excuse delay when a crisis in a poor home makes claim upon us. Hence the members of a volunteer organization should be instructed in the manner of handling an emergency case. There should be someone available to go without delay, someone who will accept the responsibility without equivocation and without danger of good-natured forgetfulness. The temptation to be technical assails all of us. Sometimes we pay no attention to an emergency call which does not fall under the jurisdiction of our organization. We will, at times, after hearing the appeal for relief send the applicant elsewhere, forcing the needy one to repeat the painful story and run the risk of being sent to someone else. Such an experience does not serve to inspire the poor with confidence in us. We are sometimes inclined to wait until a meeting of an organization in order to ask authority to do something which should have been done at once. A story is told

to the effect that on a certain occasion a mother and her children were actually hungry. Their distress was known to two organizations. One had jurisdiction but no funds, while the other had funds but no jurisdiction. While a good-natured endeavor was being made to determine on a plan of action, the family was compelled to wait for food.

It is highly desirable that those who are made responsible for emergency relief be required to report back to the informant just as soon as the case has been properly dealt with. This manner of reporting back would have the highest disciplinary value for those who take charge of cases, protecting them against thoughtlessness and against the temptation to delay. It would be a delicate and highly deserved compliment to the informant. It would in fact contribute materially to the thoroughness of our work and to the business-like execution of it.

Reference of Cases.

Order is Heaven's first law. When many organizations work in the same field, there can be no order unless jurisdiction is respected. Relief agencies will not build up a healthy sense of responsibility toward their work unless their jurisdiction is recognized and insisted upon. Thus, for instance, if a sick-diet association specializes in preparing diet for consumptives, it should be called upon by every other agency working within the field, which meets cases of tuberculosis or of convalescence where a particular diet is demanded. Relations among relief agencies are complex because the problems of poverty are complex. Organizations can be just as sensitive to offence, and they are just as capable of neglecting duty, as are individuals. Hence friendly zeal and good nature, foresight and common sense, ought in advance to be invoked in order to determine jurisdiction and to arrange for the general reference of cases. If one parish have much poverty and little wealth, while a neighboring parish has little poverty and much wealth, no question of technical jurisdiction should hamper members of the latter from working within the lines of the former when occasion arises. Jurisdiction either in certain localities or over certain problems should be looked upon both as a duty and as a right. Hence

no technical question should be allowed to cause confusion or delay, or to hamper activity.

Coördination.

The jurisdiction, the spirit, and the resources of each relief agency should be known to all those in the same field. Simple and effective means of communication ought to be established. If this were done, neither problems nor sections of a city would, at any time, be neglected. If organizations work unknown to one another, both kinds of neglect will inevitably occur, or our Catholic poor will be sent to other agencies for relief, much to their confusion as well as our own. Many instances of neglect occur to mind, where coördination of this kind had been neglected in cities whose Catholic Charities did not lack vigor. Coördination among our relief agencies is desirable also because it helps us to protect the poor against the consequences of their own neglect and indifference. Ideal relief agencies should have the pioneering instinct. They should not wait until the dependents come. They should go to the poor.

There is no particular reason which forbids us to establish a confidential exchange of information among the officers of our relief agencies. Conferences at regular intervals among their secretaries would further this spirt of coördination in a most satisfactory manner. If human experience counts for anything in relief work, the wisdom of such coördination is beyond question. It would in effect have all of the advantages of systematic supervision. Little as any of us may welcome outside supervision of our volunteer social service, there are few of us who would fail to derive great advantage from it.

Coöperation with Outside Charities.

Poverty is no respecter of persons or of religions. Representatives of every nationality, of every religion and of no religion, will be found among the poor. Identical economic, social and moral causes operate indiscriminately on the weaker classes. Hence every type of relief agency will be found at work where poverty is congested. There are, of course, fundamental differences between the standards of the super-

natural which we maintain, and the less complete views adopted by modern philanthropy. It is our duty as Catholics to maintain the distinctive spirit of our charity, not in a boastful way, nor at the expense of efficiency, but on the contrary as a pledge of our loyalty to the law of God, and as an incentive to the very highest type of efficiency of which we are capable. If we confine our work mainly to our Catholic poor, it is not so much because we wish to do so as because any other course would invite suspicion and misunderstanding. We ourselves look with regret upon activities of other charities among our Catholic poor because that course so frequently leads to proselytizing. Qualified exception should be made as regards Associated Charities which collect funds from citizens, regardless of creed, and offer their services to all of the poor.

After making due allowance for such inherent and necessary reserves, there remains still a field in which coöperation with the Associated Charities, with civic and philanthropic bodies, is possible and desirable. The experience of those of our leaders who have been in active touch with other charities, fully warrants the policy of coöperation under its obvious reserves. We must regret the absence of a positive religious tone in many of these charities. We must regret the superficial eagerness with which they at times accept new proposals of actual and alleged science which takes reckless liberty with the natural law as we have been led to respect it. We must regret the ridiculous extremes to which badly equipped leaders in philanthropy sometimes commit themselves. Notwithstanding this, coöperation is still desirable, possible, and feasible. Local wisdom must, of course, guide us in practical details.

Records.

The original card catalogue in human history is memory. Writing and recording are simply mechanical aids to it. Experience has been, and it remains, the great teacher of the race. The advantages derived from experience, intelligently recorded and properly interpreted, should not be denied to relief work. If a dependent family is thoroughly well-known to the benefactor; if the relations between the two are personal and cordial; if the benefactor is level-headed, faithful,

and well informed, there is little, if any, need of written records, reference or investigation. Such cases are, however, not typical but exceptional. Modern poverty is complex, massive, anonymous, and largely impersonal. Causes of poverty are hopelessly intermingled. Viciousness and nobility may be expected anywhere. There are imprudent persons among the friends of the poor as well as among the poor. Hence, thoroughness, intelligence, and genuine zeal demand the assistance of a mechanical memory to which we give the name record.

There is particular aversion in Catholic circles to the "card catalogue." This aversion is based sometimes on the inexcusable extremes of which many are guilty in making records in relief work. It is based sometimes on a standard of relief work which is not throughgoing enough to show the need of careful records. It is based sometimes on an uncorrected impression as to the real function of records. If records cost much time and labor, without corresponding advantage, we should abandon them. If they offend needlessly against the legitimate privacy of the poor, or afford no compensating advantage for the unavoidable invasion of privacy, we should abandon them. If we are wise enough in our spoken traditions, and if our workers have no need of learning from experience, we should abandon records. Above all, if there is no need of protecting the poor against our own mistakes in sympathy and in judgment, we should abandon them. The most important function that records can perform is in disciplining the benefactors of the poor and in holding them up to a high standard of efficiency. Records may protect us against the poor to some extent, but their primary value is in protecting the poor against ourselves and our mistakes of temperament, of judgment, of carelessness, and of lack of thoroughness. Let us guard the privacy of the poor; let us always respect their feelings with genuine delicacy. We are, however, hardly called upon to give to them a quality of deference denied to the rest of mankind.

The physician must invade our privacy if he would protect our health. The attorney must invade our privacy if he would defend our rights. The collector of the income tax will invade our privacy when we pay our taxes. The banker

invades his client's privacy when he loans him money. The judicious friend must invade our privacy if he would advise and direct us wisely. Now if we go among the poor to do the work of attorney, friend, and banker, we are hardly called upon to show such deference and reserve as may be denied to us in the ordinary course of life. The axioms of business are based upon recorded business experience. The axioms of medicine are based upon recorded medical experience. The axioms of law are based upon recorded civil experience. May we not base the axioms of relief on recorded relief experience? If in other lines of work, wisdom rests on the discriminating study of facts, on the correlation and interpretation of them, and on the judgment of policies by their success or failure in serving a purpose, may we refuse to develop such a system and such an extent of records in charity work as may assure analogous wisdom in serving our helpless classes?

Records of some kind are, of course, kept practically in all relief organizations. They are kept more extensively in our own organizations than we are sometimes led to believe. While no judgment is expressed as to the adequacy or inadequacy of records which are kept, it seems wise to suggest that record-keeping is worthy of the closest attention, and that our charity workers should recur to records in studying out typical problems and in testing typical methods of relief. The form in which records should be kept, the manner of shielding them against unnecessary inspection, the range of points that records should include, are of course matters which local wisdom can best decide.

Records protect us against fraud on the part of the poor. They protect us against our own mistakes and shortsightedness and thereby defend the poor against us, their friends, when we are mistaken. When studied collectively as covering a typical range of cases, they show to us the general, as well as the particular causes of poverty, and guide us wisely in social preventive work which is the noblest result, as it is the most far-reaching, of thoroughgoing relief activity.

When we see poverty as a whole, its larger causes stand out in bold relief. When we recognize the appalling rôle played by environment, by political, industrial, and social

neglect, by shamefully retarded legislation, by massive ignorance to-day, due to shortsighted neglect in a former day, by disease, physical defects, and incompetence, causes over which the poor themselves have no control, our healthy Christian zeal in their interests, cannot stop short of social work which may prevent poverty, and assure to the poor reasonable opportunity to rise. It is difficult to imagine any method of arriving at this general and discriminating knowledge which would not include some form of detailed records of actual work and some systematic use of them. Whether the relief agency itself should engage in larger social movements which aim at prevention of poverty; whether individual men and women who have risen to eminence in relief work should take part in such movements as individuals, rather than as formerly representing their organizations; whether relief agencies which take up social philosophy, thereby disturb the sureness of their instincts and the practical wisdom of their decisions, are all questions which local wisdom may best answer. At any rate, the Church owes to modern society a generous contribution of men and of women capable by experience, training, and practical wisdom, of furthering those blessed movements whose aims are so dear to every sympathetic Christian heart. Is there any school other than that of practical relief work, well done and intelligently studied, which can furnish suitable equipment for this mission? If there is not, can such preparation be had without regard to the records of the work and the discriminating study of them.

The Central Office and Paid Workers.

Whenever the resources of the Catholic Charities of a city make it possible, a central office should be opened, in and through which their relations might be determined, and their coördination might be most effectively insured. It is just possible that a central office could serve first as a depository of duplicate records of all distinct Catholic agencies, and through this office many of the details of actual coördination among them could be worked out. One or more paid workers could be detailed in conjunction with the central office for emergency calls of every kind, and for such general service

as the separate agencies might, from time to time, require. There is a strong sentiment at present favoring the introduction of the paid parish worker who will always be at call for relief work within the parish lines. This policy is explicitly favored by the Cardinal Archbishop of New York. It is meeting ready approval in other cities, even where circumstances do not yet allow the plan to be carried out. If the central office is well located, and easily accessible to street car lines, it can add immensely to the efficiency of the Catholic Charities as a whole and it can become the busy centre of the clarified social conscience of the city. A number of our larger cities have already introduced the central office. An effort to obtain information concerning the extent of this movement failed to bring out sufficient information to permit detailed reference to it.

City Conferences of Catholic Charities.

The Catholic Charities of our larger cities should aim to establish annual city conferences. These conferences should follow the method of their kind. That is to say, they should be gatherings in which all of our Catholic Charities are represented, and to which the public should be invited. The program ought to include typical practical questions of relief, and representative local problems. The papers should be practical rather than philosophical. They should aim at observation, interpretation, and direction rather than at inspiration. Problems in local coördination and coöperation should not be overlooked. General policies should be worked out through the combined wisdom of the leaders, which policies should be followed as a rule in relief work. Since city conferences could take advantage of local wisdom to the utmost, they are much to be preferred as against state and national conferences alone, of Catholic Charities. These latter have their place. We must have them, but they cannot handle problems which must be settled mainly in the light of local conditions, local resources and relations. City conferences can be inaugurated practically without expense, without great inconvenience, and without creating any difficult problems of administration. Representatives of religious communities in the city could attend them without the in-

convenience of travel and of being absent from their post of duty for any considerable time. In addition, closer and more wholesome relations could be established between our school system and our charities.

A city conference possesses first-rate educational value for all of our workers. It forces those who prepare papers to analyze their own experience, to take counsel with others, and to reduce their judgments to a form which will stand the test of publicity as to both style and content. The papers prepared for such a conference would gradually create a body of literature having the highest value in the development of local work. The intimacy among our relief agencies to which a city conference would lead, could not fail to further efficiency and coördination among them, and a highly desirable unity of policy in dealing with fundamental questions.

A city conference would tend to educate the Catholic public in the field of charity and it would give to the charity interest of the Church a strong and dignified local expression. Its service in correcting wrong views and in propagating correct views among our own workers, many of whom are in contact with mistaken principles of charity work, is not the least of the advantages which might be hoped for.

LIBRARIES.

Every large city should possess a well-stocked library, built up from the Catholic standpoint, covering the whole range of Catholic Charities and of civic and voluntary philanthropy as well as of social science, as far as knowledge of them will promote efficiency and progress. The literature of charity may be divided into four general classes, that of investigation, of interpretation, of direction, and of inspiration. Collections of works should be made to cover these four directions of study in order that sources be at the command of those who devote themselves to charity work. The establishment of an annual city conference would send increasing numbers to such a library for the preparation of papers and of discussions. The teachers of English in our schools and the directors of debating societies might be led to direct many of our youth toward such a library in the preparation of their work. Serious-minded Catholics who are genuinely eager

to understand the Catholic point of view in social work, and non-Catholic students who desire to inform themselves, would find such a library a real advantage. The current printed reports of our Catholic charitable agencies would of themselves make a splendid nucleus for a library of the type referred to. Expense need not deter the beginning of such work, for a very small amount of money, directed by careful thinking, would make a creditable start.

Schools of Philanthropy or Charity.

All great human interests tend to create schools. Architecture, painting, religion, industry, philosophy, music, and States resort to the institution of schools to perpetuate their traditions, to express their ideals, and develop their technique. Charity likewise has now begun to create its schools. A number of our greater cities have established them and entrusted their work to the care of faculties of a very high order of ability. Many of our great American Universities, recognizing the cultural value of training in relief work, have equipped strong departments and established high-grade courses in philanthropy.

I know of no Catholic school of philanthropy in the United States.[1] I know of many Catholics who have gone to our general schools of philanthropy in order to fit themselves for work in Catholic fields. An examination of the year books of a number of our Catholic colleges and higher schools shows that not a single one of them has a department devoted to instruction on the positive side of relief work. I do not, of course, refer to courses in economics, law, or theology, which touch incidentally on relief duties or relief problems. Nor do I refer to religious communities which, in preparing their members for social work, undoubtedly carry on more or less systematic instruction of the kind to which reference is now made. Where such instruction is carried on, the laity have no access to it.

One may ask if such schools are needed. I think that they

[1] An exception may be made to this general statement. Every third or fourth year, courses of the kind referred to are given at the Catholic University and Trinity College. Steps have been taken to open a School in Civics and Philanthropy in conjunction with Marquette University, Milwaukee.

are. No Catholic leader can represent his charities worthily without some knowledge of the historical charities of the Church, of the principles which govern her relation to the state in dealing with dependents, of the power of the state to enter the field of charity as against the Church, of the right of the state to enact civil statutes which interfere with the fundamental natural rights of dependents. Few Catholic leaders can face intelligently present-day problems in relief and represent their faith with credit if they be ignorant of housing and sanitation laws, child labor, education and truancy laws, of desertion and non-support laws, of immigration and immigration laws, of policies concerning the disposition of dependent children by the State, the treatment of juvenile delinquents, to mention but a few of the more striking legal aspects of relief work. These interests are too great to permit indifference or to be satisfied with such haphazard protection of them as may be secured by the unorganized impulses of our fellow Catholics. It is, of course, not to be inferred that every worker should have a course in philanthropy. A sufficient number of trained leaders and workers should be found in our cities, however, to give direction to the work and be within reach when advice is needed or leadership of a highly qualified kind is in demand.

Cities and states which surround us are affected much more extensively by the philanthropic movements and leaders with whom we fundamentally disagree than by us. This occurs largely because those movements furnish an insistent and trained leadership, equipped with widely varied knowledge and forceful views. Lack of knowledge and of interest on the part of our political leaders makes them peculiarly susceptible to this influence, while we hold back to a secondary position, if indeed we take any stand at all. The exceptions are not numerous.

Where schools of philanthropy are impossible, and the difficulties in their way are very great, some systematic courses of instruction might be undertaken. They would require but little effort. Their assured usefulness would quickly build up a public appreciation of them, and would thereby greatly diminish the obstacles, and improve the prospects of creating such schools. The value to our development of a

school in Catholic Charities seems therefore to be beyond question.

Recruiting Members.

The awakening of interest in any work follows well-known mental laws. Ordinarily the imagination must be won over. Abstract argument as to the dignity of Catholic Charity, its organic spiritual character, or the need of it, avails but little in securing active workers until their imagination is seized. Anything which projects the charity interests of a city forward in its imagination and attention will tend to increase the membership because of the strength of the human appeal that is involved. Undoubtedly occasional sermons have their value, but beyond this, organizations should provide in a definite way to win membership in quantity and quality which their work demands.

The problem of recruiting members is far from simple. There are very large numbers who are practically ignorant of the facts of poverty. Were knowledge forced on their attention in an attractive manner, many of them could be won to active and highly creditable service. The problem here is simply one of spreading information. There is another class, well-informed as to the condition of the poor, but untouched by any sense of duty toward them and conscious of no spiritual defect in failing to serve them. This class has need of inspiration and spiritual training for the formation of a social conscience. Their problem is distinct from the first one. There is a third class, happily endowed with an acute social conscience but unable to find organizations or leadership through which to be directed in serving the poor. This may appear, at first glance, improbable. Yet I have known search to be made for many months by a Catholic who eagerly desired to find some organization through which work might be undertaken in the interests of the poor. There are many of this type who are shy. They are not what we call "joiners." A certain timidity holds them back, but their hearts would speak words of deep gratitude if they could be safely launched into relief work, even against their own shrinking. There are, finally, many who are quick to respond to the call of the poor but misunderstand the work of

organizations. Such refuse to join societies. They do much charity indiscriminately, and some of it is not wisely done. Hence it is that in devising a system of recruiting members, we must prepare to overcome four distinct kinds of indifference. Our own indifference to this distinction has often stood in the way of our progress.

Collective Activities.

There are certain problems presented by neighborhoods in the solution of which our Charities should find themselves united. Thus, for instance, social settlements, care of delinquents either in detention or on parole, day nurseries, instruction classes for mothers and children, evening schools, fresh air and convalescent homes, serve neighborhood or community needs. The initiative in respect of them may come from an individual or an organization. But the heavy burden of supporting them should be shared generally. Haphazard zeal, effective as it is within the lines of its vision, can never insure completeness and thoroughness in works of this kind. Collective activities should be a common glory of our united charities. Their inauguration should represent our collective wisdom, and their support should be our common pride. The wise coördination of our charities expressed either in, or independently of, a city conference should accomplish this highly desirable result regarding the type of activities referred to.

Medical and Legal Charities.

Our medical resources as represented by hospitals, physicians, surgeons, dentists, nurses, and institutions, together with the city health department in all of its activities, should be thoroughly well known by all active workers. These should be instructed in a way to enable them to anticipate and meet the common medical needs of the poor, to recognize symptoms of approaching illness, and to discover physical defects whose later consequences, if neglected, may cause further misery and helplessness. The poor are notoriously indifferent to physical blemishes and the danger of neglected sickness. If our medical resources are well unified and understood, our active workers will readily learn through contact with them all of the

duties which voluntary service of the poor imposes. Fortunately, recent medical and sanitary research has illuminated every phase of this problem and the results of this research are within easy reach of the zealous and self-respecting friend of the poor. Half of one's strength consists in possessing resources; the other half consists in recognizing situations and knowing how to master them. Much the same may be said as to our legal charities. Typical situations in the lot of the poor where legal redress may be obtained should be understood by our workers. In the absence of a distinctive legal aid society, our Catholic Charities should create a law committee to which every worker should have recourse when there is question of the legal protection of the poor. Justice is the cornerstone of the social order. The first element of justice consists in knowing one's rights and respecting them. The poor do not know their own rights, nor do they at times know how to respect them when known. Our charities are not complete until adequate provision is made for the prompt legal protection of the rights of the poor.

Social Work.

The primary hope that inspires relief work is that the dependent may be made independent. The final wisdom of relief work lies in the direction of the discovery of the causes of poverty and eliminating it by acting on them. When the causes of poverty are approximately, or even remotely, social rather than personal, action must be directed toward society as a whole in order to prevent it. If the improving of housing and sanitation conditions in a city materially improves the lot of the poor, our charities can do nothing nobler than to assist in improving housing and sanitary conditions. If an indifferent police system permits indiscriminate sale of liquor in a way which causes ravages among the poor, our charity organizations ought to be found in the van fighting for far-reaching reform. If legislation is proposed whose aim it is to protect the poor against many needless dangers, our charities honor themselves in furthering its interests. The Church owes to approved humane movements unequivocal support in as far as such movements fall within the scope of Christian charity toward the weaker classes. Generally speaking,

though not always, its best equipped representatives in these movements should be found in the ranks of the practical workers among the poor. Hence the Catholic Charities of a city ought to be familiar with all movements of this kind. They ought to aid and encourage them with due reserve, but none the less sincerely.

No attempt to suggest a standard of equipment of the Catholic Charities of a city could aim to be complete without seeming unduly forced, nor can it be made at all without inviting more or less disagreement. We are so varied in temperament and standards, so unlike in experience and environment, occasionally so subjective that we carry promise of more or less enduring differences at all times. This is, however, the common lot. Differences when clearly understood more often relate to accidentals than to essentials. They are more often questions of detail than of principle. Many may disagree as to the extent to which charity can be systematized without being injured, yet few will deny that system is necessary. Many may disagree as to the manner and extent of records, while few will affirm that no records are necessary. Our separated Catholic Charities may do very creditable work, but it would contradict all human experience if wise coordination among them failed to improve their efficiency. We may get much satisfaction and consciousness of success if we judge our work by easy standards. It would be little short of astonishing if more exacting standards failed to improve the quality of our work. We are unworthy of the great virtue of charity which we aim to serve unless we give the best in service, the best in intelligence, the best in thought and prayer of which we are capable. The deliberate establishment by our collective charities of an exalted and exacting standard of equipment and activity, which will meet the most exacting human judgment, as well as the most faithful spiritual test, would undoubtedly call forth from them, and secure to this great cause, the best of which we are capable Nothing less than that best should be offered to Him who gave us at all times His best.

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THE CATHOLIC PRESS: TWO DUTIES.

A CERTAIN priest whose Sunday Mass was always served. and had for a number of years been served, by the same young man, on one occasion felt impelled to make him, on their return to the sacristy after Mass and sermon were over, a little apology. "On this Sunday last year I had," said he, "the same subject to preach about as to-day. It was a different sermon, but it had to deal with the same things; they are so bound up with the day, and so important. I am afraid, though, you and the congregation may have found the repetition rather tedious."

"Bless you, Father," the amiable creature replied cheerfully, "let's hope they weren't listening both times." Then, with a smile of engaging candor, "*I* wasn't."

The blessing, if irregular, was so cordially given that the priest accepted it gratefully, and the consolation too—as far as it went.

On this side of the Atlantic I have written on the Apostolate of the Press, and some things involved in it; but it is likely that no one on your side was listening. And that is why I would venture to take up my parable again on the same theme with a different audience.

That His late Holiness, Leo XIII, and the present Sovereign Pontiff, have in very weighty words insisted on the not mainly reserved for Catholic journals and a Catholic public is, in general, everywhere aware. That all Catholics, keep it quiet. Anti-Christ may make all the noise he can, fact it would be rash to assert. George Eliot's Uncle Pullet "had a great natural faculty for ignorance," and some excellent people seem to have a surprising natural capacity for remaining ignorant of what their neighbors have long been talking about.

But as a whole the Catholic public is alive to the fact that two Popes have in recent years spoken strongly on the necessity of there being a powerful and efficient Catholic press. They quite perceive the necessity, and are all for a Catholic press equal in every way, and superior in some ways, to the huge non-Catholic, often anti-Catholic Press.

What they do not, perhaps, seem to perceive so plainly is that an efficient Press must be flourishing, and that, in order that it may flourish, it must be vigorously supported. One necessity of a strong and effectual Catholic Press they do understand—that able and willing Catholic writers should be forthcoming. They *are* forthcoming both in England and in America: and, on both sides of the Atlantic, they are willing as well: willing to forgo the chances of much higher pay for their work than would be theirs if their services were not mainly reserved for Catholic journals and a Catholic audience. In thus reserving their services Catholic writers exercise another sort of self-denial, and a higher: for every writer naturally prefers the widest audience possible: the wider the audience the greater natural stimulus is there to a writer. Just as empty benches naturally chill a preacher, and a packed church warms him as well as it, so is it with a writer. And this not merely because of the greater chance of applause but because of the wider hope of sympathy and understanding. Nevertheless, both on this side of the Atlantic and yours, I repeat that Catholic writers show themselves perfectly ready to devote themselves to the service of the Catholic Press, regardless of smaller pecuniary rewards, and of a smaller audience.

But, whether the Catholic public is equally loyal in support is another question. In England I doubt if it is. How it may be in America, I do not know.

This at all events is certain: that the Apostolate of the Press depends not on the Press itself alone. However authoritative the mission of an apostle may be, however unsparing of himself he may be, however noble his message, and competent his presentation of it—he must have hearers. And if people will not listen he cannot have them.

And more: even an apostolate as that of Apostles or apostolic men to unbelieving nations, implies certain material things, a certain equipment. But such an apostolate as that of the Press demands an equipment that is extremely costly. In this case zeal, and self-sacrifice alone is not enough. To carry on an able and efficient Press campaign implies great expense and a Catholic Press must be crippled, and ultimately silenced, unless it is maintained by an adequate and efficient response to meet that expense.

Catholics are not always backward in criticism of their own Press: they expect it to equal the general Press in literary power and in appearance too. The paper must not be flimsy; the type must not be unsightly; the illustrations must be first-rate; the news of the newest, the reviews striking and original, the editorship in fact of the highest degree of excellence. Well, all this costs money. And the money can only be available if the Catholic Press be as well supported as the Press which is not Catholic. And that support must mainly, and in the first instance, be given by Catholics themselves.

A Catholic paper may do worlds of good by coming into non-Catholic hands. But it cannot if it does not exist, and its existence must be contingent on the coöperation of the Catholic Public.

All this may seem a mere string of truisms. But some truisms are largely ignored—as that, if you spend more than comes in to you, you will end in debt and disaster. If then the Catholic Press is not to end in debt and disaster, as much must come into it as it pays out to make itself and keep itself what the Catholic Public expects it to be: and what comes in must come from the Catholic public chiefly. Does every Catholic family regularly subscribe to even one Catholic paper? Few are the families, even among quite poor people in which one, and often more than one, non-Catholic paper is not regularly taken. Some of these non-Catholic papers are good enough: some are bad enough: and many are silly, worthless, and such as to require an antidote. Almost all, it is seriously to be borne in mind by Catholics, are written by people who have no religious beliefs at all, or whose religious beliefs, such as they are, are wholly alien from our own, often very inimical, often supercilious and scornful of every Catholic ideal, often permeated by thoroughly lax morality —as for instance in regard to the sanctity and indissolubility of Christian marriage. Even comic papers, which would seem to be neutral ground, sin very heavily in this respect: the whole point (what there is of it) of half the jokes in many of them presupposes that marriage itself is a joke, though a bad one: that conjugal infidelity is another joke, and a better one. And it is largely assumed by them that

religion is a bore, a convention, and a pretence: that straightforward folk discard the nuisance and the false pretence.

The presence of such papers in Catholic households needs at the least an antidote; and Catholic papers are the obvious and indispensable antidote.

The public atmosphere of life in almost all "civilized" countries is not only un-Catholic but irreligious. At best it mostly assumes that religion has nothing to do or say with public life: that, if a man chooses to be religious it is a personal idiosyncrasy, and he must do it at his own cost, and keep it quiet. Anti-Christ may make all the noise he can, but Christianity is a private fad and is not to annoy the public.

And, meanwhile, it is in this atmosphere that Catholics are to live and breathe. In the hygiene of the body men are growing more and more alert to the necessity of precaution and antidote. Where circumstances imply risk, measures of self-defence are adopted: those who are forced to encounter vitiated air are warned how to minimize danger of infection. But is the breathing of an atmosphere inimical to Christian faith and morality less hazardous? If inevitable, are we excused from arming ourselves with such antidotes and safeguards as lie in our power?

Catholics in business, in society, and at play, are everywhere exposed to an infective atmosphere. It is breathed around them by the public Press, and by the daily discussion of every topic they hear spoken of. Many who create it they perceive, or believe, to be clever, intelligent, capable people—more so, perhaps, than themselves. Scientists will tell us in alarming figures the weight of the physical atmosphere upon our heads: who can measure the weight of this un-Christian atmosphere upon the heads, hearts, and morals of our Christian people?

There are supernatural antidotes: we do not forget them. God's grace and His sacraments are still with us. But the reason we do not now speak of them here is that many of those subjected to the influences we mention do not in fact make use of those supernatural safeguards against them. Catholic newspapers are not to supersede the Church's sacraments, but to help powerfully in bringing the memory of them and of all other means of grace to the minds of her children.

I should like to say a word as to what may be called Catholic insulation.

The circumstances of modern life do largely insulate from Catholic surroundings, Catholic ideals, and even Catholic memories, large numbers of our people. Even families feel it: there are places where this or that Catholic family finds itself, or imagines itself, to be so placed as to be without Catholic society of its own calibre. Social inequalities exist even in republics: perhaps nowhere more than in republics are such inequalities more insisted upon. Where there are no titles, and where theoretically there is no rank, other distinctions are all the more perceived by those that have them. Many families in a republican state are well-born, and they do not forget it: others are intellectual, well-educated, cultured, refined. Where there are not other families of corresponding birth, breeding, or mental superiority they miss it, and are not inclined to merge their own real or supposed advantages altogether. A Catholic family with such claims to superiority in a restricted neighborhood where other Catholic families of their own sort are few or absent, will probably mix largely if not entirely in non-Catholic circles: and as long as human nature is what it is this will be so. This is one sort of Catholic insulation.

Then there is the much commoner case of individual Catholics, separated from home and family: young men and young women who have gone out into the world to earn their bread. They often live, and sometimes are almost bound to live, among people who have not their faith, or who have no faith of any kind. These people among whom their lives are lived may be bad and repulsive, or bad and by no means repellent, or "good" in a way that is not the Church's way; at any rate their influence is not on the Church's side. This is another sort of Catholic insulation.

In both the insulated Catholic family or individual is subject to the continual erosion of forces stronger and more persistent than could easily be exaggerated. There is a more than daily influx of a tide that would be irresistible but for omnipotent grace.

The counter-influence, against such erosion, against the diurnal tides of doubt and chill, which might be effected by the constant use of Catholic papers is really enormous.

Such insulation tends to make Catholic households and Catholic individuals wholly forgetful of what the Church is, what her work is, what are her struggles at home and abroad, her interests, her preoccupations, her daily martyrdom, her noble energies, her self-sacrifice, her vital power, her undying and undiminished importance, her intellectual superiority, her moral preëminence, her Divine authority, and her unabated claims. Catholics thus isolated are by the use of Catholic papers put in inevitable and indispensable reminder of these the forgotten things.

The insulation we speak of tends directly to a sort of selfishness and meanness of outlook. A nobler spirit of community and fellowship is directly engendered and fostered by reading of what the world-wide energies of the Church are. The habitual use of Catholic papers forbids a Catholic to assume that his Church is obsolete, or behind-hand. It compels him to ask himself whether it be not he who is a sluggard and *faineant*. It whets his zeal, and stimulates his sympathy: it begets brotherly love and an emulation in good.

In the United States there are published immense numbers of Catholic journals, magazines, reviews, and what not, in English, German, French, Italian, and Spanish. They are not cutting each other's throats: there is not one too many. If some might be better than they are, can they be made better without more efficient support? If many are as good as they could conceivably be, would not their efficiency be immensely increased if the number of their readers were what it might easily be?

The efficiency of a paper, or a review, does not depend merely on its own excellence: the noblest preacher that ever stood in a pulpit would preach in vain if nobody stopped to listen. And no matter how good the Catholic Press may be, its apostolate can only bear fruit among those whom it reaches.

We end, therefore, with the question with which we set out — Is the Catholic Press adequately supported by the Catholic Public? If not, is our duty done when an adequate Catholic Press is provided? If we wish to carry out the Pope's mandate, we have not only to supply the Catholic papers but to do all in our power to foster and enlarge the demand on which the supply must in the long run depend.

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MATRIMONIAL DISPENSATIONS AND CAUTIONS.

THE ends of the earth reëcho the oft-repeated sound of the Shepherd's voice warning the flock of Christ to refrain from intermarriage with those who are not of the household of the faith. The experience of ages leaves little room to doubt that interests, temporal and eternal, present and future, wherewith marriage is freighted, usually receive their due measure of consideration only when both parties to the marriage contract are incorporated in Christ's Church. The Apostolic Age and every succeeding age transmit a measure of testimony sufficient to convince even the most sceptical that the best interests of all concerned bespeak unity in matters of religion as a necessary passport to happiness in the married state.

It would scarcely be possible to compress the unchanging attitude of the Church regarding this question into fewer, clearer, and stronger terms than those embodied in the Antonellian letter of 15 November, 1858.

> Omnes enim norunt, quid ipsa Catholica Ecclesia de hujusmodi catholicos inter et acatholicos nuptiis constanter senserit, cum illas semper improbaverit, et tanquam illicitas planeque perniciosas habuerit, tum ob flagitiosam in divinis communionem tum ob impendens catholico conjugi perversionis periculum, tum ob pravam sobolis institutionem. Atque huc omnino pertinent antiquissimi canones ipsa mixta connubia severe interdicentes, ac recentiores Summorum Pontificum sanctiones, de quibus immortalis memoriae Benedictus XIV loquitur in suis Encyclicis Litteris ad Poloniae Regni Episcopos, atque in celeberrimo opere quod de Synodo Dioecesano inscribitur.

This is nothing more nor less than the synopsis of a message which the Church never wearies of sending home to her children. Nevertheless, leaders of thought and action, whose sincerity in the cause of Christ is beyond question, essay to find in mixed marriages an avenue leading toward marked decrease in prejudice and bigotry, and marked growth in convert-making. Whilst every pastor of souls would enthusiastically welcome this consummation, the most optimistic laborers in the vineyard can hardly close their eyes to an undiminishing leakage in church membership which unbiased

observers in all quarters find themselves tracing to untimely mixed marriages. The number of mixed marriages is daily on the increase. Are our consequent losses less than our gains? The Church never loses sight of this very pertinent question. The intimate consciousness of the vital issue at stake reveals itself in every move which the Church has made to survey the situation and master the problem. True to her divine mission of restoring all things in Christ, she ambitions fewer losses and greater gains; nay more, she would fain rejoice in that day which will find her minus losses and plus gains. Some such thought as this inspired Venerable Bede to write "quia videlicet Ecclesiam suam quantalibet numerositate jam dilatatam tamen usque ad finem mundi humilitate vult crescere, et ad promissum regnum humilitate pervenire." [1] Speculatively, the economy of her legislation seeks to reach this vantage ground; practically, alas! results frequently fall short of her noble aims and her tireless efforts.

Just as the economy of law-making in the Church bears unmistakable marks of exquisite prudence, so also does the economy of dispensation carry traces of similar prudence. Although universal jurisdiction in ecclesiastical law is an attribute of the Papacy, the exigencies of a higher tribunal, unfolded in the revelation of nature and grace, bid the Vicar of Christ to withhold dispensations in marriages between Catholics and non-Catholics, until all reasonable fear of contumely toward the Creator is eliminated.

Apostolica Sedes semper constanterque retinuit atque retinet nullimode in vetito mixtae religionis fas esse dispensare, nisi singulis in casibus praeter causas canonicas simul concurrunt tres conditiones sequentes" etc.[2]

The Church assumes this attitude simply because natural law forbids mixed marriages. This prohibition ceases only when the danger of contumely toward the Almighty is effectively removed. As officially constituted exponent of natural and divine law, the Sovereign Pontiff authoritatively decides that, all things considered, contumely toward the Almighty is forestalled in such or such a particular case. What else

[1] Hom. in Luke XII, Lib. IV, Cap. LIV.

[2] S. O. 21 July, 1880, to Primate of Hungary.

is this save an official declaration indicating that changed conditions block the application of natural law in some concrete cases? It is safe to claim that such decisions are neither actual nor virtual dispensations in natural and divine law, although more than once controversy has spent itself in efforts to establish the contrary.[3]

Furthermore, no less an illustrious canonist that Wernz, by means of a fictitious hypothesis, ingeniously avows his abiding reverence for Christ's Vicar and at the same time his consciousness of higher claims when he writes that the Sovereign Pontiff granting dispensations in marriages between Catholics and non-Catholics, regardless of the conditions under consideration, would be the efficient cause of an illicit, not an invalid, dispensation.[4]

In fine, so sacred are the claims in question that the Church officially declares that their recognition cannot be legitimately overlooked even at the hour of death. The C.S.O., 18 March, 1891, rendered the following decision: "Cautiones etiam in articulo mortis esse exigendas." Of this decision De Becker writes: "Quod responsum, si quid sapimus, intelligi debet de omnibus quidem cautionibus obtinendis, quantum fieri potest et de hisce saltem absolute exigendis quae ipso jure naturali praescribuntur." [5]

In order not to retard the expeditious adjustment of such important matters as the dispensations under consideration, the Vicar of Christ frequently narrows his own direct responsibility by delegating unto bishops the necessary faculties to grant these matrimonial dispensations. This is why the faculties accorded the Bishops of the United States specify the following grant: "Dispendandi cum suis subditis . . . *quatenus sine contumelia Creatoris fieri possit*," etc. More than passing importance attaches to the precise signification of these familiar words, and the Holy See never loses an opportunity of emphasizing their meaning. Hence the Church unequivocally denotes what must be the attitude of the contracting parties toward each other as well as toward their off-

[3] Vid. De Smet, *De Sponsalibus et Matrimonio*, 2d ed., Pars secunda, Cap. I, No. 253.

[4] Wernz, *Jus Decretalium*, IV, Title XXII, No. 510.

[5] *De Sponsalibus et Matrimonio*, p. 243.

spring, in order to bar the danger of contumely toward the Creator.

The danger of contumely in the first instance is counteracted only when the inalienable right of the Catholic party to untrammelled freedom in hearing the Church, is honestly acknowledged by the non-Catholic party. This acknowledgment finds its logical complement in the supreme importance of mutual understanding regarding the offspring. For, who could reasonably contend that the danger of contumely is effectively forestalled until the non-Catholic party disclaims all right to question the baptism and subsequent education of the children according to the exigencies of the Catholic Church.

In fine, "quatenus sine contumelia Creatoris fieri possit" implies that the Catholic party is bound to spare no effort to win the non-Catholic from error. Though the existence of this obligation has never been mooted, the genesis of the same is not at all too clear. Neither is it easy to say what means are in vogue to obtain assurance that the Catholic party considers this condition as a serious matter of conscience. Usually non-Catholics are invited to weigh the conditions circumscribing their obligations, as the best means of understanding the pledges which they are required to make and bound to keep when they accept the hand of Catholics in marriage.

Second only in importance to the necessity of counteracting the danger of contumely toward the Almighty, is the consideration of the means designated to attain this end. In order to guard as far as possible against the inroads of human perversity, the Church spares no effort to induce Catholics and non-Catholics bent on marriage to assume the obligation of forestalling the danger of contumely toward the Creator, and to prove faithful thereunto throughout their years of married life. Though the natural and the divine law intimate the necessity of some such means to this end, neither the one nor the other suggests aught regarding the form in which this obligation is to receive its concrete setting. Circumstances of time and place must needs play no small part in shaping the course which ecclesiastical lawgivers will pursue in determining this point. Usually the Church is not inclined to rest content with verbal assurance from non-

Catholics, but rather shows a preference for written pledges which should be incorporated in parochial or diocesan archives. At times special circumstances may bespeak the advisability, nay even the necessity, of exacting sworn assurance. Papal rescripts or diocesan statutes sometimes urge such measures. In this country, diocesan synods usually exact "cautiones et quidem scriptis."

Whatever may be the form actually enjoined, these pledges will be little better than worthless unless the parties are sincere, not only in making the required agreement, but also in intending to redeem the same by the exercise of mutual good will. To some all this may seem like the dreams of a visionary or the musings of a rigorist. No better comment suggests itself here than "Roma locuta est, causa finita est." Not a trace of ambiguity mars the crystal clearness of the messages which Rome has repeatedly sent forth for the purpose of defining the policy herein to be followed. Some of the many passages apropos of this point are quoted in footnotes.[6]

Nearly all, if not all, of these letters mention "cautionibus opportunis." To a query asking the precise signification of this phrase, the Holy Office, 30 June, 1842, replied: "Talem promissionem quae in pactum deducta praebeat morale fundamentum de veritate executionis ita ut prudenter ejusmodi executio expectari possit." Wernz summarizes this matter in terms singularly clear and terse: "Quae cautiones si omnino non aut non sincere aut non integre ante concessam dispensationem praestantur, gratia dispensationis est neganda."[7]

[6] "Exigendae enim praeterea sunt opportunae a contrahentibus cautiones de amovendo, etc. Has autem cautiones jus naturale ac divinum cum postulet, nulla unquam humana auctoritate mixtae nuptiae sine ipsis permitti possunt."—(Instr. ad omnes Epp. Ritus Orientalis, 12 December, 1888.)

"Cautiones enim illae ideo naturali divinoque jure exiguntur atque exigi debent, ut pericula intrinseca quae mixtis insunt matrimoniis removeantur; at vero ut gravibus fidei ac morum periculis etiam sub opportunis cautionibus fideles se exponere permittantur, grave aliquod incommodum ceteroquin haud devitandum immineat necesse est."—(Litt. Ency. S. C. de Prop. Fide, 11 March, 1868.)

"Romani Pontifices . . . suis dispensationibus adjicere consueverunt conditionem expressam de praemittendis matrimonio opportunis cautionibus," etc. "Cum enim non ecclesiastica solum sed naturalis ac divina prorsus lex vetet, ne homo in nuptiis contrahendis se aut futuram sobolem periculo perversionis temere committat; exinde sane manifestum est memoratas cautiones idcirco adhibere, ut naturalis eadem divinaque lex sarta tectaque habeatur."—(Pius VIII to the Archbishop of Cologne, 27 March, 1830.)

[7] *Jus Decretalium IV*, Title XXII, No. 510, Note 41.

Not only must the ante-nuptial pledges bear the earmarks of sincerity, but delegates granting the favor of dispensations should exercise such discretion as will best serve to unmask the disguise of those who feign genuine sincerity in order to facilitate a marriage whose prerequired pledges mean for them less than the paper on which they are written. Here again Rome speaks so distinctly that the possibility of misunderstanding is reduced to a minimum.

At first this ruling [8] may seem like an insupportable burden, but reflection will serve to show that this responsibility is so widely distributed that the sum total of direct responsibility on the part of those who actually carry on the necessary negotiations seldom exceeds the measure of ordinary diligence. Far from militating against the purpose of the lawgiver, this distribution only serves to focus the responsibility at the point of least resistance. Why so? Simply because those directly charged with the care of souls can scarcely play their part in parochial affairs without familiarizing themselves with the status of their parishioners. As a consequence pastors know almost to a detail what precise course of action will best subserve the happiest realization of the prescribed conditions. The mere fact that the Ordinary's name is affixed to a dispensation for disparity of cult or mixed religion spells no diminution of the pastor's responsibility. In the last analysis the data underlying the concession or non-concession of such dispensation are usually in the pastor's keeping. To him therefore the Ordinary must needs turn for information necessary for judicious action in granting or withholding such dispensations as those under consideration, and with him leave the burden of responsibility.

On the other hand, as often as the contracting parties are comparative strangers, parish priests may find the question of sincerity somewhat perplexing. Readers of this REVIEW

[8] "Ut superior ecclesiasticus moralem certitudinem habeat sive de cautionum sinceritate de praesenti sive de earum adimplemento de futuro."—(C. S. O., 21 July, 1880.)

"Quod si in aliquo casu extraordinario talia concurrent adjuncta, ut Episcopus valeat sibi comparare moralem certitudinem tam de hujusmodi cautionum sinceritate pro praesenti," etc.—(C. S. O., 10 December, 1902.)

"Ut dispensatio locum habeat in matrimoniis mixtis, sola est essentialis promissio consuetarum cautionum quae ita seria debet esse, ut Episcopus sibi comparare moralem certitudinem," etc.—(C. S. O., 17 February, 1875.)

are no doubt familiar with the method admirably outlined, and still more admirably used, by the Rev. A. B. Dunne, Eau Claire, Wisconsin, to answer such emergencies. The success of this venture is the most eloquent exponent of its worth. This or some other such plan is necessary to enable pastors to reach judicious conclusions regarding the data to be submitted to the Ordinary. To take for granted what requires careful examination is to run counter to the exigencies of moral diligence. Hence De Smet[9] writes: "Quapropter cautiones sunt a nupturientibus exigendae, seu promissiones serio ac fidenter factae de integro conditionum adimplemento, adeo ut 'superior Ecclesiasticus moralem certitudinem habeat sive de cautionum sinceritate pro praesenti, sive de earum adimplemento pro futuro,' nec ulla ratione fieri potest 'ut spes illa quae unice in bona voluntatis contrahentium dispositione fundatur, verarum cautionum locum tenere valeat.'"[10] Is this any more than the application of principles similar to those which careful business men consider indispensable adjuncts of success in commercial and industrial pursuits? Every ambassador of Christ is ready to welcome any policy inaugurated to safeguard Christ's flock as well as to make fresh conquests in His name. This is why the Third Plenary Council of Baltimore emphasizes the following course of action: "Pastores, ut in his promissionibus exigendis fortiter quidem in re, in modo tamen suaviter se gerant, ne, aemulationem quidem Dei habentes, sed non secundum scientiam, utrumque sponsum exasperent, indeque mala oriantur graviora."

There is no dearth of good will in the priesthood. Add to this unity of thought regarding the means here prescribed, and unity of action in their practical application, and the Church will find abundant cause to rejoice in the wholesome consequences of this consolidated activity.

It is scarcely necessary to add that the keynote of this article harmonizes with the tenor of the decisions rendered by the Holy See, 21 June, 1912. Further comment anent these decrees would simply cross territory already well surveyed by able writers at home and abroad. While there is no con-

[9] Op. cit., No. 254.

[10] Instr. C. S. O., 21 July, 1880.

troversy regarding the first decision rendered on that date, suffice it to say that canonists are still divided regarding the bearing of the second decision. Obviously enough, the first words of this decree make its application as extensive as the decree *Ne temere*. Had this been the purpose of the Holy See nothing more would have been added to the text of the decree. Nevertheless, the text of the decree calls for taxative observance of the legislation enacted by Gregory XVI, 30 April, 1841. What could have been the *raison d'être* of this appeal to Gregory XVI's letter save an intention to render the scope of the decision enacted 21 June, 1912, coextensive with that of Gregory XVI's letter to the Bishops of Hungary. Now, in a letter to the Archbishop of Freiburg, dated 3 May, 1846, Greogry XVI gives an authentic interpretation of the point at issue.

Itaque etiamsi Litterae et Instructiones illae, in qua parte aliquid novi indulgent vel tolerant, ad ea tantum referuntur loca, pro quibus data sunt, nullis tamen limitibus illarum circumscribitur, quatenus incommutabilem annuntiant Ecclesiae doctrinam.

This comparative study of texts lends strength to the position of those who claim that the Holy See rendered this decision to meet local needs. Thus far Rome has added naught to terminate the controversy. Until then "sub judice lis est." Whatever may be the intrinsic value of the views advocated by the parties to the controversy, certain it is that pastors cannot legitimately assist even passively at the sort of marriages in question without the Ordinary's knowledge and approval.

J. D. O'NEILL.

Chicago, Illinois.

Analecta.

SUPREMA S. CONGREGATIO S. OFFICII.

DECRETUM SEU DECLARATIO CIRCA FORMULAM ORATIONIS "OBSECRO TE," POST MISSAM RECITANDAE.

Ad supremam S. Officii Congregationem dubium delatum est, an favores spirituales concessi per Decretum eiusdem S. Congregationis die 29 augusti 1912 recitantibus post Missae sacrificium piam orationem *Obsecro te, dulcissime Domine Iesu Christe*, integri permaneant, si, prout legitur quibusdam in editionibus iam vulgatis, ita eadem oratio amplificata proferatur: ". . . Mors tua sit mihi *vita indeficiens, Crux tua sit mihi* gloria sempiterna . . . ."

Et Eminentissimi ac Reverendissimi Domini Cardinales Inquisitores generales, in plenario coetu, feria IV die 26 februarii 1913 habito, dixerunt: *Affirmative.*

Sequenti vero feria V, die 27, eodem mense eodemque anno, Ssmus D. N. D. Pius divina providentia Papa X, in solita audientia R. P. D. Adsessori sancti Officii impertita, sententiam Emorum Patrum, suprema Sua auctoritate confirmavit. Contrariis quibuscumque non obstantibus.

M. CARD. RAMPOLLA.

L. * S.

✠ D. Archiep. Seleucien., *Ads. S. O.*

S. CONGREGATIO CONSISTORIALIS.

MONITUM.

Cum in aliquibus Seminariis agatur de mittendis Romam aliquot alumnorum manipulis ut vice totius Seminarii partem cum ceteris peregrinis habeant in solemniis saecularibus de Ecclesiae pace, beatissimus Pater, etsi filiorum coronam in spem Ecclesiae adolescentium magna cum laetitia conspiceret, sciens tamen hoc fieri non posse sine aliquo detrimento spiritualis illius recollectionis quae tam magni momenti est in clericorum institutione, hortatur omnes ut hoc consilium deponant, potiusque apud se in fervore spiritus pro Ecclesia enixe Deo preces effundant. Ipse vero alumnos omnes praesentes habens benedictione apostolica confirmat amantissime.

Datum Romae ex Secretaria S. Congregationis Consistorialis, die 30 martii 1913.

✠ C. CARD. DE LAI, Episcopus Sabinensis,
Secretarius.

S. CONGREGATIO RITUUM.

I.

DE MISSIS VOTIVIS B. MARIAE VIRGINIS EX PRIVILEGIO RECITANDIS.

Quum in sancta capella almae Domus B. Mariae Virginis et in altari Ssmae Annunciationis, Basilicae Lauretanae, ex apostolico privilegio celebrari queant Missae votivae ipsius Deiparae Virginis, iuxta temporis qualitatem, singulis per annum diebus, exceptis quibusdam in apposito elencho adnotatis, a sacrorum Rituum Congregatione nuper expostulatum fuit:

I. Utrum infra octavas festorum atque in ipsis festis B. Mariae Virginis, etsi de eis sola commemoratio vel nulla commemoratio in Officiis classicis fiat, praefatae Missae, iam concessae, debeant esse votivae an potius festivae, de festis vel octavis, et quidem cum *Gloria* et *Credo?*

II. An in vigiliis, saltem commemoratis, festorum eiusdem beatae Mariae Virginis, enunciatae Missae debeant esse de vigilia, sine *Gloria* et *Credo*, cum orationibus iuxta rubricas et decreta?

Et sacra eadem Congregatio, ad relationem subscripti Secretarii, audito Commissionis Liturgicae suffragio, propositis quaestionibus ita rescribendum censuit:

Ad I. Negative ad primam partem et affirmative ad secundam, iuxta alia decreta ac decretum generale n. 3922 *De Missis votivis* 30 iunii 1896, ad V. n. 1 et 2.

Ad II. Affirmative.

Atque ita rescripsit, die 17 maii 1912.

Fr. S. CARD. MARTINELLI, *Praefectus.*

L. * S

✠ Petrus La Fontaine, Ep. Charistien., *Secretarius.*

II.

DUBIA DE CAERIMONIIS QUIBUSDAM SERVANDIS CORAM AUGUSTISSIMO SACRAMENTO, ADSISTENTE VEL CELEBRANTE EPISCOPO.

Sacrorum Rituum Congregationi sequentia dubia pro opportuna solutione proposita fuerunt; nimirum:

I. In solemni benedictione cum sanctissimo Eucharistiae Sacramento, quando episcopus assistit cappa indutus, et ponit incensum in thuribulo debetne etiam ipse thurificare Ssmum Sacramentum?

II. Si praedicta benedictio solemnis detur post vesperas pontificales, presbyter assistens throno, debetne genuflectere a dextris episcopi in infimo gradu altaris, eique ministrare incensum ac demum porrigere ostensorium pro benedictione impertienda?

III. Si aliquando contingat, ut episcopus Missam pontificalem celebret coram augustissimo Sacramento exposito, debetne ipse canere *Gloria* et *Credo* et legere Epistolam atque Evangelium in throno, more solito, absque mitra?

Et sacra eadem Congregatio, ad relationem subscripti Secretarii, audito Commissionis Liturgicae suffragio, propositis dubiis ita respondendum censuit:

Ad I. Affirmative iuxta decretum n. 3035 *Briocen.*, 21 iulii 1855, ad 1.

Ad II. Presbyter assistens accedit ad episcopum tantum pro ministrando incenso et thuribulo ad incensationem; mox locum cedat diacono assistenti qui deinde ostensorium episcopo est porrecturus.

Ad III. Affirmative in casu: sed iuxta morem et consuetudinem ecclesiarum cathedralium et congruenter menti Caeremonialis Episcoporum, lib. I, cap. 12, num. 8 et 9, episcopus se abstinet a celebranda Missa pontificali coram sanctissimo Sacramento publice exposito.

Atque ita rescripsit et declaravit. Die 8 februarii 1913.

FR. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, Ep. Charistien., *Secretarius.*

III.

RUBRICAE INSERENDAE RITUALI ET BREVIARIO ROMANO IN OFFICIO DEFUNCTORUM.

Ante Vesperas.

Quoties Vesperae separatim ab Officio divino recitantur, dicitur secreto *Pater* et *Ave;* secus absolute incipitur ab Antiphona: *Placebo Domino,* etc.

Ante Matutinum.

Quoties Matutinum delationem cadaveris ad ecclesiam ac Responsorium: *Subvenite,* vel Matutinum diei currentis immediate non sequatur, dicitur secreto *Pater, Ave, Credo;* secus absolute incipitur ab Invitatorio.

Ante IX. Responsorium.

Sequens Responsorium dicitur quando tres tantum Lectiones huius Nocturni dicuntur.

Post IX. Responsorium.

Sequens Responsorium dicitur loco praecedentis, quando dicuntur pro defunctis novem Lectiones.

Suprascriptas Rubricas Rituali et Breviario Romano in Officio defunctorum addendas, ad normam recentium dispositionum et praesertim Decreti *Romana et aliarum* diei 25 octobris 1912, sacra Rituum Congregatio adprobavit et in novis editionibus tum Ritualis tum Breviarii Romani inseri iussit. Contrariis non obstantibus quibuscumque. Die 14 februarii 1913.

FR. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, Ep. Charistien., *Secretarius.*

IV.

Instructio seu Declaratio super Kalendariis Propriis reformandis.

Evulgata Instructione sacrae Rituum Congregationis die 23 iulii vertentis anni 1912, quum nonnulli Rmi locorum Ordinarii et Superiores generales Ordinum seu Congregationum religiosarum, expostulantes reformationem proprii Kalendarii, preces porrexerint haud omnino conformes memoratae Instructioni, sacra Rituum Congregatio, ut labor expeditior evadat, opportunum iudicavit ulteriorem edere instructionem, cui in posterum se conformare debeat quisque Kalendarii reformationem exoptat.

I. Supplex libellus ad S. Rituum Congregationem transmittatur, in quo, consentiente Capitulo ecclesiae cathedralis seu Consilio Ordinis, postuletur ut, relicto Kalendario hucusque adhibito, servari possit Kalendarium Ecclesiae universalis, additis tantummodo festis stricto sensu propriis, quae cum dioecesi aut instituto religioso particularem habeant relationem.

II. Supplici libello addatur elenchus praedictorum festorum, quae sunt stricto sensu propria.

III. In memorato elencho sequentia festa particularia praesertim inserantur:

Pro Dioecesibus:

(*a*) Dedicatio ecclesiae cathedralis, aut omnium ecclesiarum (si collective recolatur),

(*b*) Titulus ecclesiae cathedralis,

(*c*) Patronus principalis dioeceseos, provinciae, nationis,

(*d*) Patronus principalis civitatis episcopalis,

(*e*) Patroni minus principales.

(*f*) Sancti qui in dioecesi orti sunt, vel vixerunt, aut obierunt,

(*g*) Sancti, de quibus habentur corpora, aut reliquiae insignes,

(*h*) Cetera festa, quae cum dioecesi specialem habent relationem.

Pro Ordinibus seu Congregationibus:

(*a*) Dedicatio omnium ecclesiarum (si collective recolatur),

(*b*) Titulus principalis,

(*c*) Sancti fundatores,

(*d*) Sancti qui Ordinis, seu Congregationis, regulam professi sunt,

(*e*) Cetera festa, quae cum instituto religioso specialem habent relationem.

IV. De unoquoque festo sequentia praesertim referantur:

(*a*) Dies, in qua nunc celebratur,

(*b*) Dies natalis, si constet,

(*c*) Ritus, quo gaudet,

(*d*) elatio cum dioecesi aut Ordine seu Congregatione.

V. Mittatur ad hanc S. C. Proprium Officiorum dioeceseos vel instituti religiosi, et Kalendarium perpetuum hucusque adhibitum, vel saltem, huius loco, ultimus *Ordo divini Officii,* etc., typis cusus.

Ex Secretaria S. Rituum Congregationis, die 12 decembris 1912.

✠ PETRUS LA FONTAINE, Ep. Charistien., *Secretarius.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

30 March: Mgr. Charles Henry Mackel, of the Diocese of Newark, made Domestic Prelate.

4 April: The Very Rev. Paul Nussbaum, C.P., of the Baltimore Province, appointed Bishop of Corpus Christi (New Orleans, U. S. A.).

4 April: Rev. John T. McNally, parish priest of the Archdiocese of Ottawa, appointed Bishop of Calgary (Alberta, Can.).

7 April: Mgr. Isidore Horta, of the Archdiocese of Marianna (Brazil), made honorary Chamberlain of the Pope.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGR. OF THE HOLY OFFICE publishes a decree regarding the text of the prayer "Obsecro Te," to be recited after Mass.

S. CONGREGATION OF CONSISTORY announces the wish of the Holy Father that delegates from the seminaries are not to be sent to Rome to participate in the Constantinian celebration.

S. CONGREGATION OF RITES: 1. Privileged Votive Masses of the Blessed Virgin.

2. Ceremonies to be observed before the Blessed Sacrament exposed, when the bishop officiates or is present in the sanctuary.

3. Rubrics to be inserted in the Ritual and Breviary for the Office of the Dead.

4. The reform of Proper Calendars.

ROMAN CURIA: Recent Pontifical appointments.

CHAPLAINS AND RITUALS OF SECULAR SOCIETIES AT CATHOLIC FUNERALS.

Qu. May a priest, after he himself has recited the prayers of the Roman Ritual at a Catholic funeral, permit the chaplain of a secular society, such as the Grand Army of the Republic, Sons of Veterans, Elks, Moose, Eagles, etc., to recite the prayers of their ritual for burial services? Almost all societies nowadays have a ritual for burial services, and almost every Catholic in this neighborhood belongs to one or other of these societies.

Some priests permit the Chaplain to recite or read their Burial Office after they have done with the Church's ritual; others say it is not permissible. The refusal to admit the society's ritual causes friction in the community. The permission to let them use the ritual seems a violation of the Church's custom if not law.

Would you kindly inform many of us whether there is any law on this subject; and if so, where I can find it? This, I think, a very practical question—certainly with us.

A. MEUWESE.

Resp. Societies that have a ritual of prayers, etc. but are not distinctly Catholic societies (such as the Confraternity of S. Maria in Monterone, and others which as a matter of devotion accompany the dead to the grave) are necessarily sectarian in their form of worship or ceremonial. As such they have no just claim to participate in a distinctly Catholic religious rite. A Catholic, whose faith in his Church must be absolute, by combining such sectarian worship with the rites of the Church makes profession that he does not accept the Catholic Church as Christ's one true Church. Our religion demands a consistent profession of faith, and hence requires that a priest or a Catholic abstain from joining in any public act of worship with any sect which he does not believe to be Christ's true Church. The Church urges us to pray for non-Catholics, and we may even pray with them, so long as such prayer does not imply that we recognize as true a worship that errs or that is actually opposed to her teaching. She is like a merchant who, though he may be friendly with his fellow merchants in every walk of life, will not allow his genuine wares to be advertised in the same terms as those of a merchant who sells less perfect or imitation brands, however sincere the latter may be in believing that his goods are as serviceable as those of superior quality in his neighbor's stock.

Various declarations of the Church through the Congregation of the Holy Office make it clear in what sense a Catholic may not participate in the services of schismatics, heretics, and infidels, when they introduce religious rites at their obsequies of the dead. "Urgendum ne haeretici aut infideles, in cadaverum fidelium humatione, cum Catholicis et praesertim clericis quoquo modo se immisceant." [1] There are numerous decisions that refer specifically to the participation of Masonic confraternities and lodges to which a deceased person may have belonged during his lifetime, and these show the decided opposition of the Church to this sort of *communicatio in sacris.*

But it may be urged that, in the matter of funeral attendance, the Catholic who lives in a mixed (that is, not exclusively Catholic) community, while he is bound to maintain

[1] S. C. O., 14 January, 1874, *Collect.* n. 1410.

the integrity of his religious conviction, has also certain obligations toward those with whom he is associated in social life. He is bound to respect those urbanities and offices of charity which are the bond of society, the guarantee of public peace and mutual protection. By this law of social and civic life he has a duty to show sympathy to his fellows in their bereavement by death. This obligation calls on him at times to attend the funeral of certain people associated with him by friendly and civil relations, though their faith he may not share. And if on such occasions he is present at their religious observances it does not follow, and it is not generally interpreted, that he accepts their religious faith. He merely expresses his recognition of those general principles which inspire a reverence for the dead and trust in the mercy of God. A Catholic on these occasions would abstain from any active participation by any word or deed that might fairly be construed as a denial or undervaluing of his own religion. If, on the other hand, those who attend a Catholic funeral attempt to force on us their non-Catholic religious observances, we must forbid it; and if our protest is not effectual in stopping them, we must withdraw every sign of approval or consent. "Quatenus schismatici comitantes funera Catholicorum meram praesentiam materialem exhibeant, causa honoris civilis erga defunctos, non se immiscentes precibus ac ritibus Catholicis, quibus mos est funera referre, et defunctos ad sepulturam deducere, tolerari posse; quatenus vero in illa functione proprios ritus adhibeant vel nostris se immisceant, non licere, nec esse permittendum." [2]

If the cemetery is public (that is, not exclusively Catholic property) or belongs to a corporation which favors liberty in the use of any ritual to which the relatives of the dead may consent, it may be necessary to consider to what extent justice or charity demands of the priest a mere passive resistance or toleration of a practice which, whilst it must be disapproved, is a lesser evil than its abolition would be. For, although it is never lawful to participate in a wrong, its material toleration, when we have no means of undoing or counteracting it without grave injury to others, must lessen the responsibility for permitting it.

[2] S. C. O., 10 May, 1753.

In these cases the priest must first of all secure for the exercise of his own functions the right not to be molested or interfered with; he must next avoid any suspicion of *communicatio in sacris*. Whether his performing the services of the Catholic Church may be construed into a *communicatio in sacris* must depend on who the party is that proposes to supplement his or the Church's action. He therefore must inform himself about the character of the ritual or prayers to be used by the fraternity or society which attends the obsequies. If these are such as to constitute a protest of insufficiency or falsity against the Catholic doctrine or rite, then manifestly he cannot concur with it without confessing thereby that the Church is either wrong or insufficient to serve her members on the occasion. He would be obliged to refuse any such acknowledgment and participation. If on the other hand the service is merely supplementary, consisting of prayer or of expressions of esteem for the departed and without any sort of antagonism to the spirit of the Church's ritual, then it may be well to regard the action in the same light as any other expression of respect for the dead, in which a priest may without compromise of his faith take part.

In the case of a person who before his death abjured his Masonic allegiance as contrary to the law of the Church, yet who for the sake of his family desired to retain the financial benefit and perhaps social or political standing to which his association with the order entitled him, the priest must exercise exceptional prudence in expressing his disapprobation of what is understood to be a token of brotherly reverence for the dead. If the society is not among those nominally and publicly condemned by the Church, he would do well to allow anything that may not be construed into a denial of or opposition to the Catholic faith which the departed professed at his death. This prudence calls for the setting aside of any manifestation of self-assertive zeal, for that is calculated to destroy the peace of the community, whilst it does positive harm to religion and frequently injustice to innocent individuals. The S. Congregation wishes the Ordinary to be consulted in such cases; and his wider experience is to decide the mode of action of which he assumes the responsibility. If the priest cannot gain recognition of his position as the reli-

gious conductor of the funeral services, he must simply refuse to participate.

The following instruction to the South American Bishops is pertinent to the case: " Quoad eos casus in quibus sepultura ecclesiastica deneganda est, si ex ea re graves turbae pertimescendae sint, Ordinarii quo tutius in negotio tanti momenti procedant, pro norma habere debent responsum S. Poenitentiariae (10 Dec., 1860) *curandum ut omnia ad normam ss. canonum fiant* quatenus vero absque turbarum et scandali periculo id obtineri nequeat, parochus neque per se, neque per alios sacerdotes ad exequias et ad sepulturam ullo modo concurrat." [3]

THE COMPLAINT OF HAVING SECULAR RITUALS AT CATHOLIC FUNERALS.

The foregoing case presents a very common complaint of the growing custom of secular associations, guilds, lodges, and the like, both of men and women, demanding some sort of burial exercises, in addition to the Catholic ritual. The proposed supplementary service usually consists of an address, in the form of certain formal resolutions of regret at the death of the departed, and at the loss sustained by his family, friends, associates, and profession. Here follow prayers and benedictions with waving of flags, swords, and the like.

These programs, often elaborate and impressively conducted, have a tendency to lessen the importance, if not to replace altogether, the Ritual of the Church. To forbid them, however, unless they are plainly offensive to Catholic faith, has the air of a high-handed practice which renders the priest as minister of Christ odious; and, where his authority is questioned or defied, ridiculous. Even if he succeeds in stopping these supplementary exercises, his success is likely to produce dissatisfaction among the many who are flattered by such demonstrations or who think that to forgo them means the sacrifice of popularity and other temporal advantages. Nor do many, even among well-disposed Catholics, find an adequate compensation, for the lack of popular ritual, in the Latin form of our burial service, which may not be understood by

[3] Instr. S. Officii, 5 July, 1878.

them or their friends, for it is not always performed at the grave in a manner to enlighten or edify those who are ignorant of our faith, yet who have a right and the desire to pay reverent tribute with us to their departed friends.

This is a fact which we should not lose sight of when we inquire into the causes of the already widespread practice which endeavors to supplant our customary ritual. People who go to the grave of their dead relatives and friends like to have a word of public consolation at the very last parting. They wish to understand and feel that the act of consigning the body of their beloved dead to the earth is accompanied with solemn prayer and with the assurance of that sympathy on the part of the Church and her ministers which is a true consolation to the bereaved.

The Church gives us indeed the means to do all that is calculated to soothe at those solemn moments; but there has grown up, with our busy ways and comfortable habits, a tendency to neglect the going to the grave, except in the case of the great or those for whom we have some special consideration. Our poor get perhaps their Mass of requiem, their absolution at the coffin, and a sermon in the church; but many priests think it unnecessary to accompany them to their last resting-place.

Now if we do not show that honor to the dead which people naturally wish and which the Church herself prescribes in her ritual, there is little reason to be surprised or to complain if what we omit is sought to be supplied in some other form; and sometimes in a form which endangers the regard that Catholics should have for the integrity of their faith and the practices of the Church.

In view of the prevailing tendency there remains nothing else to do but to give the faithful all they want and have a right to expect, in the way of accompanying the mourners to the grave, and there conduct the prayers and blessings or have the exercises conducted under our direction by some Catholic guild. Moreover, we are apt to limit our responsibility to our parochial relations, whereas they should be much wider, so as to allow of a sensible understanding with the members of secular societies with whom, since our people are often bound to them, we could make such arrangements as would secure

an edifying observance of the Catholic ceremonial at funerals. Something of an advance on our part is necessary in order to get non-Catholics to understand and respect the Catholic position; and as we live in a mixed society we have duties toward our separated brethren for the sake of the faithful. Those societies to which Catholics belong for reasons of trade, profession, politics, etc., and in which there are members who do not profess the Catholic faith, often wish to have some ritual such as the Catholic Church has, in order to bury their dead in godly fashion. They do not see their faith in the exclusive light in which the Catholic views the one true Church of Christ. If we want them to yield their practice in deference to our faith, we must approach them in a kindly spirit. Indeed it seems a duty that we should familiarize ourselves with the character and customs of the societies to which Catholics under our jurisdiction belong. For so long as they are not anti-religious and hence not forbidden to Catholics, we ought to have an understanding with their leaders, by which they would agree to respect our faith and practice. Information on these points might be rendered accessible to priests by the bishop, whose influence and authority would open to him a respectful hearing by non-Catholics and guarantee correct treatment of the matter. Of course, it would mean that priests would be obliged to accompany the dead to the cemetery, or to see that such prayers and ceremonies be administered at the grave as are in conformity with Catholic ritual and would help to increase regard for the dignity of the Church.

It is no doubt true that pastors and their assistants find it frequently difficult to accompany the dead to the cemetery. But apart from the fact that our service should be adequate and that this part of our office happens to demand special attention under the circumstances mentioned, it might be well to organize confraternities for this purpose, and to provide a program of devotional exercises to be performed at the grave for our Catholic people, in harmony with the Ritual. This would have to be recognized as taking precedence of any other exercises performed at the grave by secular societies. In this way we could surely eliminate what is a danger to the respect for the Catholic service and an opening to abuses by arbitrary introduction of rituals alien to the Catholic ideal.

It would seem to be bad policy as well as bad pastoral theology to make use merely of priestly authority, by insisting that our people should dispense with the secular ceremonial, or in an ill-natured way to challenge the action of secular societies and their representatives. These are for the most part thoroughly honest in their desire to manifest their reverence and friendship for their departed member. Even if they were not sincere, it would only embitter them to oppose them unnecessarily, and thus provoke that secret opposition to the Church which is so rife in Catholic or so-called Catholic countries like Italy, France, Austria, Spain, Portugal, South America, etc., countries where, without exception, a small but strongly embittered faction controls the government and coerces the Catholic people into forgoing their citizen privileges, whenever there is question of exercising their religion. History is not without examples of high-handed ways in which an ill-trained or masterful clergy has used its position to coerce the simple faithful, and by ignoring their natural rights provoked that bitter hostility which characterizes the anti-clerical of all times. We priests may not forget that a faithful Catholic has no means of defence against the anointed of God who with all his graces lacks discretion. But when the disgruntled Catholic turns embittered from his faith he becomes a demon. Anti-clericals of the European sort have not yet gained much foothold in America, but in proportion as they do they will find their strongest allies in those who defect from the Church. It would be unwise to contribute to this class, by neglect or indiscretion.

THE CULTUS OF THE SACRED HEART.

Qu. Will you kindly answer the following questions in reference to the cultus of the Sacred Heart?

1. What positive laws has the Church passed on public devotion in honor of the Sacred Heart of Jesus?

2. What in particular is the Church's legislation, or at least her attitude, in regard to the devotion commonly known as the nine First Fridays?

3. May the first Sunday of the month be observed for the first Friday by those who find it more convenient to receive the sacraments on the Lord's day? And by the first Sunday are we to under-

stand the first Sunday of the month, or the first Sunday after the first Friday of the month?

4. What indulgences are attached to the devotion of the nine first Fridays of nine consecutive months? and, is it necessary, in order to gain these indulgences, to belong to the League of the Sacred Heart?

These questions arise frequently; and since there seems to be a great variety of opinions and a diversity in practice among the clergy, I beg of you to enlighten your readers on the subject.

QUAERENS.

Resp. 1. The positive legislation of the Church relative to public devotion in honor of the Sacred Heart of Jesus is embodied in her institution of the feast of the Sacred Heart, in her prescribing a canonical Office or prayer for the use of the clergy, and in her approval of certain pious exercises in honor of the Sacred Heart, such as visiting the picture of the Sacred Heart exposed for public veneration, visiting a church or oratory where the feast of the Sacred Heart is being celebrated, novenas to the Sacred Heart, special public services during the month of June, solemn acts of consecration to the Sacred Heart, the devotions of the First Friday of each month, etc. All these pious practices have her official sanction in the indulgences attached to them by successive Sovereign Pontiffs (Pius VI, VII, IX, Leo XIII, Pius X).

2. The attitude of the Church toward the devotion known as "the Nine Fridays" in so far as this devotion is based on the "Promises" recorded in the biography of Blessed Margaret Mary Alacoque, is one of absolute reserve; that is to say, the Church, while making no explicit declaration in favor of the "Promises," has not rejected the claim of their authenticity as a testimony of her beatification.[1] But only to the ordinary Friday devotions in honor of the Sacred Heart does the Church attach special indulgences.[2]

3. We know of no ecclesiastical ruling or privilege which definitely authorizes the substitution of the first Sunday for the first Friday in such a way as to commute the gaining of the regular indulgences for that day. But since there are

[1] See Vermeersch: *Practical Devotion to the Sacred Heart*, translated by Madame Cecilia, p. 428.

[2] See *Raccolta*.

very many indulgences attached to devotions in honor of the Sacred Heart, and as those devotions are recommended for Sundays where it is impossible to observe them on Fridays, it appears desirable to encourage their observance on Sunday.

4. This is especially true, when we recall that there are no special indulgences attached to the observance of the nine first Fridays, any more than to the nine first Sundays, whether one belong to the League of the Sacred Heart or not.

THE DISTINCTION BETWEEN PUBLIC AND PRIVATE DEVOTIONS.

Qu. We have recitation of the Rosary, followed by that of the Litany of our Blessed Founder, in church, before we begin the evening service or Benediction of the Most Blessed Sacrament with the ciborium. The Litany is approved for private devotion. Some of my confrères hold that this manner of devotion must be considered as a *public* recitation of the Litany, for which we have no authority, since there is a considerable number of persons present at the service. I maintain that the number of people in the church is not what gives the recitation of the Litany the note of *public* as understood in the liturgy. I would not, for instance, say the Litany of the Blessed Founder before the Most Blessed Sacrament exposed, as we do with Litanies approved for public devotion. Am I wrong?

Resp. Devotions approved for public worship are such as are performed by an appointed minister of the Church, *in the name of the Church*, and *in conformity with a prescribed ritual found in the liturgical books* for universal use. The Mass, the Canonical Office, Solemn Benediction, Forty Hours' Prayer, Processions—all these, with the forms prescribed in the ritual, and in the prayers that accompany the act and express the sense of the worship, constitute the public service or devotion of the Church. With this service no private individual in the Church may meddle by attempts to add, substitute, or improve, unless what is added is similarly approved for the *public* service.

For the rest, neither the number of persons who attend the service, nor the place (a public church), nor the time (immediately after or before the liturgical service), can turn a devotion which is not thus designated as part of the Liturgy into a *public* devotion in the sense of forbidding thereat

otherwise approved prayers, litanies, etc. What one person may do in a public church to satisfy his *private* devotion, may be done by a thousand or more; and the fact that a priest, even when he is vested in those ecclesiastical garments which he is permitted to wear for private functions, such as surplice, stole, etc. leads these devotions, does not make them public in the liturgical sense. The law which makes the distinction, and which forbids the use of private devotions in public services, is not designed to check private devotions conducted by the priest, but merely to keep the sacred services of the Church of Christ from being tampered with by injudicious substitution.

WAS IT "WRONG ADVICE"?

(A Reply.)

To the Editor, THE ECCLESIASTICAL REVIEW.

The good Bishop of Peoria, Dr. Dunne, has, I fear, greatly misunderstood the editorial in "a widely-read Catholic magazine" which he criticized in your April number,[1] or he could not have cited the condemned proposition of Baius against it. The infidelity referred to by Baius was *negative* infidelity. That is not the infidelity referred to in the editorial. In substance the assertion of Baius was, that even such infidelity as had no knowledge of the truth at all was, in itself, a sin. The Church condemned this teaching, for there can be no actual sin without the will or inclination to commit it. The infidelity to which my editorial—for I acknowledge that it was mine—referred, cannot be blameless, for in its most excusable form it depends upon a *supine* ignorance; rarely upon a full *invincible* ignorance. It is a giving up of faith in God, in the divinity of Jesus Christ, and in some of His teachings. This infidelity is far worse than Protestantism. It is better to have Protestantism, on the principle that "a half loaf is better than no bread." The Bishop fails to note the distinction between *material* and *formal heresy*, and between *negative* and *positive* infidelity.

Comparing the state of a man in *formal* Protestantism to that of a man in a state of *positive* infidelity, the former is

[1] "The Wrong Advice," p. 458.

in far better condition. The Bishop does not seem to think so; but, perhaps, he bases his statement on the misunderstanding I mentioned. He says that there is little choice between "Protestantism and positive infidelity," since both are spiritually dead. "Death", he urges, "does not admit of degrees. Whether a man falls from the roof of a sky-scraper or succumbs to ptomaine poisoning, the result is the same. In either case, he would be just as dead as he could possibly be." But theologians oftener compare such situations to the severing of a branch from a tree. The Bishop, himself, uses the comparison. The branch retains its sap for a while. It is only after the sap has gone that the branch is actually dead, though it receives nothing new from the tree. As the Bishop truthfully says, "The Holy Ghost does not follow the severed branch." The real practical question is: how easily can the branch be regrafted and bloom again? The severed branch of Protestantism can be the easier regrafted. It must be remembered that Baptism has been retained by most Protestants. There are the graces of that Sacrament to be considered. Protestants have not yet entirely abandoned faith in the Divinity of Christ. Schismatics, who also are cut off, have kept most of the Sacraments.

Newman says in Lecture XI of his *Anglican Difficulties,* speaking of countries given up to heresy and schism: "Such a country is far from being in the miserable state of a heathen population: it has portions of the truth remaining in it, it has some supernatural channels of grace." If it is objected that Newman was not a theologian, the following will be found in a foot-note on page 69 of Tanquerey's *Synopsis Theologiae Dogmaticae;* (the reference is to "Protestants and other heretics"): "Melioris tamen sunt conditionis quam infideles, quum quasdam saltem veritates credant, sicque facilius gratiam accipere valent." Remembering Newman, we might reasonably ask what would have been the story of conversions in England had not the Oxford Movement come to break down some of the strongest barriers? It is also remarkable that the more Catholic doctrine is accepted outside of the Church the easier conversions have been found. For example: we get most of our conversions from Protestantism from high Anglicanism. Would we have succeeded so well in England had

the Oxford Movement been toward the other extreme and had followed Francis Newman, the agnostic, rather than his brother, the Christian?

With regard to the difficulty the Bishop believes that Catholic missionaries find in trying to convert to the Faith heathens who have previously had Protestantism preached to them, I remember, only a short time ago, speaking to a bishop who told me of some missionary fathers, from Scheut near Brussels, who had been working in Mongolia. The bishop told me that they stated to him that it was much easier to convert such natives as had previously become Protestants than those who were still in a state of absolute infidelity.

However, I must acknowledge that my comparison of Protestantism to measles, and infidelity to cancer, may have been lacking somewhat in force; but I do not think that it was "as inane as to regard the former a venial and the latter a mortal sin." It must be remembered that measles have, sometimes, been deadly. People have died of them. Cancer, in its early stages, at least, has been cured. In fact, surgeons say they can always cure it, if they get it in time. Perhaps it would have been better had I said that both Protestantism and infidelity are cancers, one beginning and the other advanced.

Not to leave this dry subject entirely without humor, which, from experience, I know the Bishop enjoys, let me say that I can take a little consolation for the lack of force in my comparison, from the fact that in one part of his criticism the Bishop says that Protestantism is "spiritual death", and in another that it is a "malignant cancer"; which shows that metaphors, like the *cappa magna*, sometimes get sadly tangled.

FRANCIS C. KELLEY,
Editor, Extension Magazine.

REFUSING ABSOLUTION TO A CATHOLIC WHO IS A MEMBER OF THE SOCIALIST PARTY.

(A Case of Conscience.)

During Lent a man told a strange priest in confession that he had been refused sacramental absolution at his previous confession. He said that he had incidentally mentioned to the priest that he was affiliated with the Socialist party, had worked for the cause

at the last Presidential election, and had cast his vote in favor of the Socialist candidates. He had done so because it had never occurred to him that he was doing wrong, and indeed he could not see that the claims of the Socialists were unjust or contrary to the principles of true religion.

The proper treatment of the above case demands a correct knowledge of the problems involved in Socialism. No man of intelligence who is interested in the common welfare, and least of all the confessor and pastor, can afford to ignore this important subject at the present time. It affects all classes and especially the laboring people, for whom the priest is the God-appointed guide, bound to lead the flock to safe pastures.

I.

The penitent who in confession states that he is a Socialist, may be one of the many thousands of our workmen who live in that precarious condition which places them in constant fear that the loss of their position through cessation of work or through illness may render them incapable of earning the bread necessary to sustain their families. If these conditions were due to sin and vice there would be no just ground for complaint on the part of those who have to suffer. As a matter of fact the most honest laborer, obliged to toil for a pittance, is exposed to the danger of losing the bare necessaries of life for himself and his family through no fault of his own. This state of affairs is largely due to the opportunities which wealth or capital have had to control and monopolize the expensive mechanical devices by which skilled labor is being supplanted in the great industrial centres. The average workman is too often placed at the mercy of employers who are bent on increasing their wealth without consideration of the needs and circumstances of the laborers. The result has been to rouse the laboring classes to organize into compact bodies so as to be able to resist the unfair demands and methods of the industrial capitalists, by refusing to give the coöperation necessary for the carrying on of great industrial undertakings. In other words, workingmen have organized in order to bring about by combined effort better conditions for themselves.

Socialism is one of the systems that has arisen out of this effort to establish defence unions for the laborer. But it has

so many different forms that the term, indiscriminately used to designate any movement for social betterment of the working classes, can easily be misunderstood. We may, however, group them under four general classes distinct in method and principle, though they all aim at the same end.

1. *Practical Anarchism* is that system of Socialism inaugurated by Proudhon and defended by Bakounine and other Frenchmen. It seems to be a revival of the principles of the great French Revolution of the end of the eighteenth century. These men claim that there is no need of authority and government, that man is naturally good enough to do right without being coerced. They would do away with every kind of government, no matter by what means, and form coöperative societies. They want to have all means of production held in common and expect thus to be able to live together happily in a fraternal spirit.

A milder form of this kind of Socialism, called *Communism,* was also advocated by Frenchmen, Allemane, Vaillant, and others, who would abolish all legislative bodies. The people themselves shall pass laws and appoint certain men to carry out the will of the people. The community of the people will confiscate all private property and hold and distribute it to each according to his wants.

2. *Collectivism* is the system for which Marx and his many followers, like Engel, Bebel, Liebknecht, and other Socialist leaders stand. This system deals with economic problems and claims that the employers get rich by stealing from the workingman a great part of his earnings. The workingman should get the full value of what he produces by his work. To effect this, the State should take possession of all land, industries, moneys. This being done, the State shall employ all who are able to work, and the gain from the various industries and enterprises managed by the State shall be distributed among the workers. The distribution of wages is, according to some of the leaders of this scheme, to be equal for every one employed, and, according to others, it is to be in proportion to one's skill and ability. No one will be allowed to lay by capital and start an industrial plant of his own, for all business is to be conducted by the State. The Collectivists of Europe formed an International Society of Laborers and held inter-

national congresses from 1866, until it broke up into factions through disagreement on the various working details of the system.

3. The *Agrarian Socialism* or *Single Tax* system was first started in the United States by Herbert Spencer, and later abandoned by him. Henry George took up the defence of this system, according to which only the land is to pass into the hands of the State. No land can be owned by private individuals; it must be possessed by the people in common through the State for the good of all. This system does not advocate the violent confiscation of private property; the owners of landed property shall pay a tax equal to the rent of the land. It is figured that this tax will suffice for all the expenses of the government, so that all other taxes are to be abolished.

4. *State Control* in a great many affairs, even in private rights and duties, is advocated by many in the United States as well as in other countries; and to some extent it has actually been introduced into some of our States. This system leads to the destruction of personal rights and is exemplified by the autocracy of some of the European governments.

What is the moral value of these systems of Socialism? The first system with its variations is so contrary to the Christian idea of nations and their constitution that it is unnecessary to prove its direct opposition to Christian principles. It has been severely condemned by the supreme authority of the Church. In the famous Syllabus drawn up by Pope Pius IX, Socialism is called a plague or pestilence, and it is dealt with in the Allocutions and Encyclicals there referred to in such a manner that it is impossible for a well-informed Catholic to advocate this system without contradicting the mind of the Church. To quote only a few words: "The demands for new institutions and progress so loudly uttered by men of this sort, tend only to stir up perpetual trouble, to destroy totally and universally the principles of justice, virtue, honor and religion, and spread far and wide, to the hurt and ruin of human society, that horrible and deplorable system which is opposed to reason itself and the law of nature, and which is called Communism and Socialism."[1] The Pontiff speaks of "the

[1] Allocution, *Quibus quantisque*, 20 April, 1849.

criminal system of Socialism and Communism," of "the pernicious inventions of Communism or Socialism." "It is evident that the teachers of Communism or Socialism, though using various methods and different means, have one common end, that of keeping up a continual agitation and gradually leading to greater crimes workmen and the lower classes who, deceived by their specious pleas and seduced by their promise of a happier lot in order to secure their aid afterward in attacking every kind of supreme authority . . . to violate at last all rights divine and human, and bring about the overthrow of all order in civil society."

The second system, *Collectivism*, which condemns in no uncertain terms private ownership as unjust and therefore immoral, is likewise against the recognized principles of Christian morals, and has met with the condemnation by Pope Leo XIII. In his Encyclical *Quod Apostolici muneris*, 28 Dec., 1878, he says: "The Socialists falsely hold the right of property to be merely a human invention, repugnant to the natural equality of men which demands community of goods." This type of Socialism was condemned by the Church as early as the third century, when the sect of the "Apostolici" taught that it was unlawful to hold private property. Another instance of the Church's condemnation of this system is her opposition to the sect of the Waldenses, who held, besides their other errors, that the possession of private property was unlawful.

Agrarian Socialism or *Single Tax* system has this in common with Collectivism, that it denies that the land can become private property; both reason and the authority of the Church hold this to be an unwarranted restriction of man's liberty. What can be said against Collectivism applies in part also to the Agrarian Socialism. Though property owners are not to be deprived of their land by violence, the Single Tax system is unjust and unlawful, since it puts an undue proportion of the burden of supporting the government on the shoulders of the landowners.

State Control or unrestricted State interference in the affairs of the citizens of a nation unduly limits the liberty of the people. The State may have control and may intervene where the public weal of the country necessitates such action, but

what is done over and above in restricting an individual's liberty of action is socially and morally wrong. The State exists for the protection of the natural rights and liberties of its citizens, but it has no right to usurp those rights.

II.

What kind of Socialism do we find in the United States? As it has not yet assumed any very definite shape, it is impossible to say to which of the four principal systems the Socialists of the United States belong. In fact, it can be asserted with certainty that all shades of Socialists are to be found in our States, from the anarchist to the advocate of State control of merely the resources of the country's natural wealth. The cosmopolitan character of our nation is responsible to a great extent for the variety of tendencies among the Socialists in America.

Though one is not accustomed to take the pledges of a political party's platform too seriously, but rather to look upon them merely as "vote catchers," there is reason to believe that Socialism will ultimately shape itself after the manner outlined in the party platform of the Socialists as adopted at Indianapolis, 16 May, 1912. The Socialism as outlined there is Collectivism, not altogether absolute but restricted to the collective possession of the public means of conveyance and other public utilities, of all big industries, mines, quarries, oil wells, forests, water power, and land. The several States or the federal government is to acquire all these things. How the acquisition is to be made is not stated.

The question arises,—May a Catholic be a Socialist such as the platform of the Socialist party representing Collectivism wants him to be? May he stand for their principles? The question concerns the justice or injustice and therefore the morality or immorality of the economic and social principles.

A Christian who has learned the Ten Commandments knows that the Supreme Master of the world will have us regard as sacred and inviolable the rights of the individual, his house, his wife, servant, ox, ass, and all that is his. Socialists may say that these laws held good under the Mosaic dispensation only; but the Church, as the God-appointed teacher of the nations, says that they hold good for all times. If God confirms the right of private property, no one can take such a

right away from a man who has acquired just possession under the laws of a nation. Not even the majority of the people of a nation can change this divine charter. The Church in the course of the centuries has upheld the lawfulness of private property whenever this principle has been attacked.

Would the divine law not be satisfied if the common utilities and the means of production were owned by a democratic State, and the people who work received just wages? The wages are to be their own and no one will deprive them of the same. To this one can answer with the Rev. J. Kelleher:[2] "Every man is created an independent being with a personal end in existence, and for the accomplishment of that end God has given him authority over the goods of the earth. To prevent the exercise of this authority would be to outrage man's independence, to violate his strict right. It has been seen also that man is social, that his end must be worked out, and his power over material goods exercised as a member of society." It is plain that when various families have grouped themselves under one form of government or another, certain burdens and restrictions have to be imposed on the individual in the exercise of his natural liberty for the sake of the common good; but no government, whether democratic or monarchical, has the right to hamper the liberty of the individual more than is necessary for the well-being of the people. Who can prove that collective ownership is necessary for the well-being of a nation? Who has a right to force each individual to become an employee or better a slave of the Collectivist State? Man's natural rights which God guaranteed to him are violated by the system of the Collectivist Socialism.

Thus far we have considered the moral value of the economic and social aspect of their system as officially advocated by the Socialists of the United States. It has been seen that Christian principles and those of Socialism are incompatible. That the conclusion arrived at is true is admitted by numerous Socialist leaders not only in Europe where they are more outspoken and make no secret of their hatred of Christianity, but also in our own country, as the reader may convince himself from the extracts of Socialist writers given by the Rev. W. S. Kress in *Questions of Socialists and their*

[2] *Private Ownership*, p. 78.

Answers and by David Goldstein in his *Socialism, the Nation of Fatherless Children.* The Socialists' catechism taught in their Sunday schools in our country is a blasphemous attack against God and religion. Many of the Socialist papers are of the same calibre.

III.

What is the confessor to do with a penitent if the question of Socialism comes up in confession; if, for instance, one acknowledges that he has voted the Socialist ticket, attended Socialist meetings, and the like?

Naturally the first question will be *why* he has done this. He probably will answer because he expects through Socialism the betterment of his hard lot in life, of long hours at hard work and starvation wages. Next, the priest should find out whether the man really understands what Socialism aims at. The average workingman is likely to answer, "Yes; Socialism will see to it that everybody is treated equally well, and everybody will have enough to eat and need not worry about his daily bread." One has here an individual who is evidently in good faith; at least he does not see any wrong in his Socialism. Such cases are easily possible, for the man who works from morning to night is not a great reader; at most he reads the daily paper and that only superficially. The Socialist speeches he may have heard at meetings will not enlighten him much as to the nature of Socialism. The system's features that are offensive to the Christian man are often intentionally concealed, while the sad picture of present-day miseries and sufferings of the workers are painted in the strongest colors to contrast them with the luxuries of the rich employer, and the coming happy lot of the working people under the Socialist regime are portrayed in glowing colors. In our churches, sad to say, little or nothing is said about the moral aspect of Socialism and thus it is possible that people may see nothing wrong in favoring it.

How is such a man to be treated? Evidently, with a good deal of kindness and sympathy, for there are a great many just complaints on the part of the workingman. In such a spirit he ought to be informed about the true nature of the unChristian principles involved in the Socialist aims. As a rule this instruction will convince an upright Christian that he cannot join the ranks of these people, that his spiritual in-

terests demand some sacrifice rather than the seeking of temporal relief that is to come through a violation of Christian principles. He can be reminded that labor unions and such like organizations that seek to protect the interests of the workingman by lawful methods are not forbidden by the Church.

Suppose the penitent ask about the lawfulness of being a Socialist and is instructed by the priest and still does not want to give up his affiliation with the party, what is to be done? As he is asking for information and therefore cannot be said to be in good faith altogether, the priest must tell him the full truth, for his office as confessor includes the office of teaching those who stand in need of knowledge. I contend that Socialism in the United States as it stands at present is anti-Christian in several of its principles and that therefore no one can be a Socialist and a sincere Catholic. The conscience of the Catholic public bears me out, since it abhors Socialist agitators and those that follow them.

Again, the penitent may not acknowledge that he is a Socialist, though the priest knows it with certainty from other circumstances. He is supposed to be in good faith and inculpable ignorance. May the priest leave him undisturbed in his error and give absolution without instructing him? Moral theologians teach that if it is foreseen that such admonition will be of no use, but that the penitent will continue to do as he did before and therefore commit a formal sin, whereas before he sinned only materially, the admonition may be omitted. They except cases where through his ignorance the public would suffer damage or public scandal would follow. Under this head one may be silent in the case of a man who is in inculpable ignorance about the real nature of Socialism, and who otherwise does not give scandal thereby to his fellow Catholics, and who may not, if admonished, be willing to give up his affiliation with the party, perhaps for reason of losses he would have to sustain or other reasons he believes justify his action. Though ignorance is never good, it has to be suffered at times in order not to cause greater evil and risk driving a soul to direct opposition in matters where his ignorance prevents him from seeing that he is wrong.

FR. STANISLAUS, O.F.M.

HYMNS OF OFFICE OF THE PILLAR OF THE SCOURGING.

Qu. I have tried for a long time to find translations of the beautiful hymns of the Office of the Pillar of the Scourging. The Marquis of Bute's Breviary does not contain the Office at all and I cannot find by whom or when it was composed. Can you help me to find it. The last edition of Batiffol's *History of the Breviary* does not refer to it. T. P.

Resp. We consulted the Rev. Dr. H. T. Henry on this point, and he kindly made the following translation of the hymns.

The first lines of the hymns are:

1. Salve Columna nobilis (First Vespers),
2. Adeste quotquot criminum (Matins),
3. Salvete Christi vulnera (Lauds),
4. Quae corda non emolliant (Second Vespers).

No. 3 in this list is made up of stanzas 1, 2, 4, and 8, taken from the Lauds hymn of the Office of the Most Precious Blood, and of a doxology proper to the Feast of the Pillar of the Scourging. Translations of the longer hymn have been made by Father Caswall (*Lyra Catholica*), Archbishop Bagshawe (*Breviary Hymns and Missal Sequences*), Judge Donahoe (*Early Christian Hymns, First Series*), Oxenham (*The Sentence of Kaires* etc.), Henry (*Sursum Corda*, 1906), Wallace (1874) and "S", 1868 (*Annus Sanctus*, Part II, p. 59). The briefer hymn, with its proper doxology, has been translated especially for the present article.

So far as the present writer knows, the other three hymns have never before been translated into English. Julian's *Dictionary of Hymnology* (2nd Ed., 1907) makes no mention of them; and Caswall, Shipley, Bagshawe, Donahoe, have no translation. Neither Daniel nor Mone gives the Latin text; but it is somewhat disconcerting that they appear to be unknown to Chevalier, who has included so many thousands of titles in his *Repertorium*. The *Missal for the Use of the Laity* (London, 1903) translates the texts of the Mass of the Feast in its *Supplement for Scotland;* and the "Proper" of the Mass is given in the Vatican *Graduale* (1908). The seven Passion Offices (Crown of Thorns, Lance and Nails, Holy Winding Sheet, etc.) are mentioned in two distinct articles in the *Catholic Encyclopedia* (Vol. XI, pp. 526, 527), but no reference is made to the Pillar of the Scourging. The Latin texts of the hymns can be found in the *Breviarium*, Pars Hiemalis (Tournai: Desclée).

In I Vesperis.

Salve Columna nobilis,
Christi dolorum conscia;
Queis fracta virtus daemonis,
Exempta nobis vincula.

Cruore Abelis illita
Tellus ad astra clamitat:
Clamas, Columna, ad sidera,
Inuncta Jesu sanguine.

Sed illa ad iram vindicem
Clamat severi Judicis:
Iram foves tu Numinis
Pacemque quaeris sontibus.

O perge semper flectere
Poenas minantem dexteram:
Quae sanguis emit praemia
Christi fruamur perpetim.

Caeso flagellis gloria,
Jesu, tibi sit jugiter,
Cum Patre et almo Spiritu
Nunc et per omne saeculum.

Ad Matutinum.

Adeste quotquot criminum
Funesta labes inficit;
Jesum revinctum funibus
Nudumque membra cernite.

Loris, catenis, fustibus
Ictu frequenti tunditur:
Corpusque livet, mox sacro
Totum madescit sanguine.

Sed ille, ut agnus innocens
Cultro necandus, conticet:
Parcat Paterque ut sontibus
Imo precatur pectore.

At First Vespers.

Hail, Pillar of the scourgèd Lord!
  Thou knewest every stroke
That freedom unto men restored
  And Satan's power broke.

Because of Abel's blood, to earth
  A voice of old was given:
Thou, wet with streams of dearer worth,
  Still criest unto Heaven!

A vengeance on the guilty Cain
  The olden voice besought:
The cry thou utterest, for men
  Hath peace and mercy wrought.

O may thy voice the offended Lord
  Hear, and withhold His rod,
And grant to all the great reward
  Won by the Precious Blood!

Jesus, Thy Sacred Wounds we greet:
  All praise be unto Thee,
With Father and the Paraclete,
  Throughout eternity!

At Matins.

Come hither, ye who feel the blight
  Of soul-corroding sin:
Behold Him bound—O piteous sight!—
  See the blood-lacèd skin,

See how the thongs, the chains, the blows,
  Have torn the shrinking flesh,
While every vein a fountain flows
  And wets the earth afresh.

Yet, silent as a lamb that waits
  The sacrificial knife,
The Father's love He supplicates,
  And offers life for life—

Sic nempe culpas diluit
Quas gignit ardor improbus:
O vana cessent gaudia,
Cessent faces libidinis.

Caeso flagellis gloria,
Jesu, tibi sit jugiter
Cum Patre et almo Spiritu,
Nunc et per omne saeculum.

Ad Laudes.

Salvete Christi vulnera,
Immensi amoris pignora,
Quibus perennes rivuli
Manant rubentis sanguinis.

Nitore stellas vincitis,
Rosas odore et balsama,
Pretio lapillos indicos,
Mellis favos dulcedine.

Quot Jesus in Praetorio
Flagella nudus excipit,
Quot scissa pellis undique
Stillat cruoris guttulas!

Venite quotquot criminum
Funesta labes inficit,
In hoc salutis balneo
Qui se lavat mundabitur.

Caeso flagellis gloria,
Jesu, tibi sit jugiter,
Cum Patre et almo Spiritu,
Nunc et per omne saeculum.

His life for ours! His Blood was spilt
To wash our sins away:
Oh, let no stain of newer guilt
His wondrous love repay!

Jesus, Thy Sacred Wounds we greet:
All glory unto Thee,
With Father and the Paraclete,
Throughout eternity!

AT LAUDS.

All hail, O blessed Wounds of Christ,
Dear pledges of a love unpriced,
Whence flows for aye the ruby flood
Of His redeeming Blood.

Brighter than any star that glows,
More fragrant than the perfumed rose,
Sweeter than honey ye appear,
Than pearls of Ind more dear.

Ah me, the scourges and the Blood
As Jesus at the Pillar stood!
The gashes—who shall count them all,
Or the red drops that fall?

Come hither, ye that would regain
A glad release from sin and pain,
For whoso washes in this bath
No sin or sorrow hath.

Jesus, Thy Sacred Wounds we greet:
With Father and the Paraclete,
All praise and honor unto Thee,
Throughout eternity!

In II Vesperis.

Quae corda non emolliant
Et secta flagris tergora,
Et cincta spinis tempora,
Cruorque manans undique?

Christi sed hostes perfidi
Humanitatem nesciunt:
Cruci dari post verbera
Furore poscunt conciti.

Non abnuit Jesus Crucem,
Gravique dorsum ponderi
Sui doloris consciam
Linquens Columnam, subjicit.

Duro gravatus stipite,
Nostro magis sed crimine,
Morti dicata victima
En pergit ad Calvariam.

Crucem gerentes nos quoque,
Ipso juvante languidos,
Omni soluti vinculo
Forti sequamur pectore.

Caeso flagellis gloria,
Jesu, tibi sit jugiter,
Cum Patre et almo Spiritu,
Nunc et per omne saeculum.

AT SECOND VESPERS.

His flesh with thousand scourges torn,
His temples bound with piercing thorn,
His blood that from each vein doth start,
  Should melt the hardest heart.

And yet the foes that seek His death
Know not to draw a pitying breath:
The scourging o'er, with fiercer cry
  They call to see Him die.

Dragged from the Pillar that hath known
What precious seed of Blood was sown,
The Saviour bears the heavy Cross
  That must amend our loss.

O heavy Cross! Yet heavier still
The horrid weight of all our ill
He bears: and thus our Victim, He
  Goes forth to Calvary.

O let us follow where He wends
His way, and bear each cross He sends,
For He will help, Who erst hath borne
  The Wood of ancient scorn.

Jesus, Thy Sacred Wounds we greet:
With Father and the Paraclete,
All praise and glory unto Thee,
  Throughout eternity.

H. T. HENRY.

Overbrook Seminary.

CARDINAL TOLEDO.

To the Editor, THE ECCLESIASTICAL REVIEW.

The account of this great man contributed by my confrère Father Henry J. Swift, to your April number, cannot fail to be read with interest, for it sets forth plainly, and upon the latest and best authority, some new and unconventional features in the character of a man whose achievements in the fields both of theology and of Church government have been truly illustrious.

With the greatest respect, however, both for the writer and for his authority, my friend Padre Antonio Astrain, the well-known historian of the Spanish Jesuits, I venture to think that this representation decidedly needs the corrective of criticism. For, to come to my point at once, it dwells exclusively on details, and omits that which is of paramount importance. The result of such a process cannot be considered true portraiture.

The matters I refer to are, first, the high position held by Toledo before his elevation; secondly, the magnanimity he displayed immediately after. Toledo was confessedly one of the most learned men of his day, whose lectures, whose books, whose work in the Roman courts, would long since have made him an obviously appropriate candidate for the purple, if he had not belonged to an order which, for reasons highly approved by the Popes, is always opposed to receiving ecclesiastical dignities. Pope Clement VIII, however, was eventually moved to disregard this, and to make him a cardinal, by the powerful intervention of King Philip of Spain, and this in turn made the highmindedness which Toledo showed immediately afterward, during the reconciliation of Henri IV, all the more remarkable.

The absolution of that king was a most difficult matter to decide upon. Roman traditions were strongly against it. Previous Popes had excommunicated him as a relapsed heretic, and Clement had begun by taking the same line very decidedly. For this claimant of a Catholic throne was the open ally of heretics, and he still refused to break with them. He was the enemy of French Catholics, against whom he was carrying on open war. He was also the envenomed adversary of Spain, the greatest of the Catholic powers, and against it he was striving not with sword only, but also with bitter

satire and denunciation. What chance was there of peace for Catholics, if this man was received into the bosom of the Church, without the most elaborate safeguards, which, however, he was quite sure to refuse? Yet without peace it seemed as though Protestantism must complete the victory, which was already half won.

It was at this crisis that Cardinal Toledo showed the true grandeur of the soul within him. Though a Spaniard, and only just advanced to the purple by Spanish influence, as one sure to advocate its interests; though saturated with the traditions of Rome; though a member of an order which one of Henri's *Parlements* was persecuting and driving out of the country, Toledo, the junior member of the Sacred College, pronounced firmly and clearly for the enemy of Spain, for the despair of Rome, for the persecutor of the Jesuits. In spite of immense and prolonged opposition, he became the leader in the Roman Curia of the party which supported the absolution; and when it had been finally granted, he was thanked by the French, as having, under the Pope, done more than any other in Rome to bring it about. For further details I may refer to Father Fouqueray's admirable history of the French Jesuits, as his second volume, covering this period, has just appeared.

To return to the article in your April number. To my surprise I do not find here any notice of the greatest achievments in Cardinal Toledo's life. The ordinary—may I not say the best and soundest? — principle of biography, is to go directly for what is greatest, and then to add so much of subordinate detail as will unite the whole into one picture. Padre Perez Goyena has written on this principle in the *Catholic Encyclopedia* article on the Cardinal, and with complete success. Your contributor perhaps assumed that everyone knew the great events in the Cardinal's life, and that he might now dwell on the less known and less favorable details without prejudice to the whole. If so, he would surely have been better advised if he had kept on insisting that he was only taking a partial view. As it is, some passages are surely liable to much misconception.

Thus, on page 147, he summarizes a paragraph from the representations made by Father Aquaviva against Toledo's

elevation. No doubt it was the General's duty to give the Pope the fullest and frankest information, and for the sake of argument let us assume that it was all true. We should remember nevertheless that this memorial is said by Father Astrain to be found, not in the Vatican, but in some Jesuit archive, so that it possibly was not sent in, or only in a modified form; and moreover we will not forget that Toledo may have had a perfectly satisfactory answer.

Still—even assuming, as I have said, the absolute accuracy of the indictment—to bring forward these defects in the observance of voluntary discipline, venial deficiencies at worst, as though they were the only matters to be considered in the choice of a cardinal—as is here done—that is surely to give a handle to quite serious misunderstandings against Father Aquaviva, and to equally serious reflections upon the Pope.

" But in the sixteenth century," the article continues, "when the cardinalitial dignity was conferred upon children and upon men known to be of loose life, such remonstrance must have been of little or no weight." Now this, I submit, is quite beside the mark. It is indeed true that at the beginning of the sixteenth century promotions to the cardinalate, as deplorable as those specified here, were not unfrequent. But at the close of that century, when the counter-reformation had held complete sway at Rome for nearly two generations, it cannot possibly be maintained that the above charge was generally true. And, if the suspicion was not commonly legitimate at that time, much less should it be mentioned in connexion with Cardinal Toledo's elevation in particular, seeing the splendor of his previous merits and the grandeur of his action, as soon as he entered into the new plane opened to him by the cardinalate.

Father Astrain, I know, says much the same as Father Swift, *sed in hoc non laudo.* No one now living of course knows more about the Spanish Jesuits than Father Astrain. I accept (at all events for the sake of argument) all that he tells us about Father Toledo's peccadilloes. Indeed I know much of it to be true, from evidence which I have met with elsewhere. I praise too Father Astrain's independence of mind in rising superior to nationalist tendencies while describing, as he here does, the differences between the Italian and

the Spanish Jesuits. But where he judges Toledo on these small issues (as he does in Vol. III, p. 573), omitting considerations of incomparably greater moment, I must respectfully differ from him.

Another matter in which I may differ regards the removal of Father Fiorevanti from the post of Rector of the English College, Rome, a subject into which circumstances have compelled me to make special inquiries. Fiorevanti was not up to his post. Father Agazzario, whom Toledo put on in the place, was very much more effective. I cannot think the change was uncalled-for, or indeed anything out of the way in a highly disciplined body like the Jesuits, where such removals, painful though they may be to the good man who fails, are always carried through in a business-like way.

At the same time I cannot at all wonder at the Jesuits having been alarmed and disturbed by Toledo's manner, for he was a strong man, who wanted to do everything himself, and he had insufficient respect for college traditions, a common failing of vigorous, independent minds. Add to this that he was by no means perfectly successful and was making plans for fresh innovation, and then we shall understand why—when a light fever, aggravated by the Cardinal's austere fasts, unexpectedly carried him off—Father Agazzario, who had watched day and night by his sickbed, mingled with regrets for his loss, a loud sigh of relief at his providential removal.[1]

From all this we may see that here as ever, there is always a good deal of human nature in man, whether he be a Spaniard or an Italian, whether a cardinal in his purple, or a Jesuit in a faded cassock. By all means let us hear of the human side. Without it history is very stilted and unconvincing. But the great deeds must come first, set forth truly and judged with sincerity and generosity. *Haec oportet facere, et illa non omittere.*

J. H. POLLEN, S.J.

London, England.

[1] See Agazzario's well-known letter to Father Persons, in Knox, *Douay Diaries*, p. 387.

WHAT A TRIED MISSIONARY THINKS OF MITIGATING THE EUCHARISTIC FAST FOR PRIESTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Allow me a few lines anent the Eucharistic Fast. For some years past, zealous souls have been clamoring for their breakfast before Mass. They make very plausible appeals with a tear for the poor hardworked missionary priest, and a yum-yum for their own stomachs. Any appeal made for the laity who are unwell, recovering from sickness, or broken down in health, is timely, well-put. But any appeal for the "poor overworked" priest on the mission would be a joke, if it were not so near a sacrilege.

It was to cut out abuses that the Church ages ago introduced the Eucharistic fast. Abrogate it now—only in favor of certain priests—and in a very few years we will have the same old conditions: Mass after supper followed by a carouse till morning. Just now enter the opening wedge and allow light refreshments, and in five years it will be common to see a priest taking a beefsteak before Sunday morning Mass. Fallen nature never knows where to stop.

I have been on the mission twenty-five years. My silver jubilee was two weeks ago. I can speak for many of my kind. Kind reader, just go out into the genuine missionary country, of scattered settlements and long drives. Take a look at the priests who have spent from ten to twenty-five years there. These old fellows are not dead; neither are they sick. I have met them from the mountains; "fossils", some one called them; "Black-gowns" from the Indians, and "soul-trappers" on the plains: brown, sun-burnt, lithe, and supple as an Indian, all at home equally in a buggy, or on the back of a mustang or bronch; jolly, cheerful, pleasant fellows. None of us had any complaint about our stomachs; neither did we need a stimulant after Mass. A comparison of notes showed that we had slept on the bare ground, eaten breakfast at two or three o'clock in the afternoon, and on cold nights tumbled into bed or bunk with boots and overcoat on, lest we might freeze.

I will mention just a few of my own experiences. Mission history can give you thousands of the same. One Friday I received a sick-call at noon. It was urgent. It was also forty

miles away in another mission. My dinner was some bread and water. I did not have time to go to the hotel and wait for some salt fish. I hitched up my team and drove twenty miles, then changed teams and took a driver to pilot me through the hills and timber. Arrived at the sod house I found a fallen Catholic, in the last days of tuberculosis. I administered all the rites, tarried just one hour, and refused an invitation to supper, saying, "We must get to the main road before it gets real dark." Arrived at the place of change of teams about nine o'clock p. m., I got some oysters and crackers, and then drove home, arriving at midnight: the whole drive was eighty miles in twelve hours. The next day I was as fresh as ever.

For some years I said Mass at home on Sunday mornings at eight o'clock, then took a team, drove it myself, for fourteen miles, then changed for another team and drove on for twelve miles; arrived at the little church, heard confessions, said Mass, preached, held Catechism class, and took breakfast—never before two o'clock. Then I drove home in time for evening services. I have often said Mass at home on Sunday before noon, then driven with the Blessed Sacrament twenty miles and officiated at Vespers, preached, and given Benediction. The next morning I had a large crowd at Mass and many of them for Communion. For years I had fifteen outstations. These were all attended on weekdays, as I had to give the Sundays to the churches. I would "make" from three to five of these on one trip out. Mass was generally at noon, as many of the people lived many miles out from the station. I heard confessions, said Mass, preached, held Catechism class, baptized children and often adults, then took breakfast, never before two o'clock. Did the people attend these weekday services? Certainly. They were a kind of reunion, friend-making gatherings. The ranchman or section boss furnished dinner for all who could wait. One day I had a funeral fifty miles away. I went forty miles on a freight train. It arrived nearly two hours late. When I arrived at the depot it was twelve forty-five p. m. I asked the young man who was waiting for me, "Can you make that ten miles in an hour?" "Yes." "Then try it." We "made it". I then unbuckled my mission bag, arranged everything on a little stand, and began Mass at two or three minutes before

two o'clock, central time. But the place was over the line, in mountain time, and I took mountain time — not quite one o'clock p. m. These are all mild experiences compared with what hundreds of other priests can relate.

If the priest can not make weekday services attractive to all comers, he had better put off his cassock, take his breakfast, and go to the fields.

I had twenty years of such work. I was never hungry. Five years ago I came to the eastern end of the State. I now drive a car instead of riding a mustang. I was never sick a whole day during the twenty-five years till last winter when the surgeons cut out my appendix. When fully recovered I will be able to "skin the cat" on a trapeze as nicely as I did it twenty-five years ago. I would willingly return to the old work if it were to be done in the diocese.

No, we old "soul trappers" have no stiff joints, no excessive bay windows, no bottomless stomachs.

Was our work successful? Every man will say, Yes. Our "money talks" were the least of our talks. Personally, I have not much use for a money-talker.

The over-fed pastor of a one-church mission may complain of the long fast on Sunday. His sermons may also make him very tired, and too often the people also grow tired of them. An all-night fifty-mile drive on a sick-call and return in the morning, in a buggy, discounts many of his evenings in a snug confessional.

In this age of reborn vice and corruption we must not tolerate any relaxation of the rules and laws of priestly life. We must rather call for the tightening up of the rules all along the line.

What we need most to-day is a change in the quality of the men we have been receiving into the priesthood for the last quarter of a century. We need men such as the Church was receiving forty years ago,—robust of faith, learned, at least in what the Church teaches, fearless of man, or place or self, single-minded to the work of God. We do not want any more men from the penny colleges of Europe, or the "refugia peccatorum" of the United States. We have a few seminaries, perhaps ten, of a high standard. Every student for the priesthood should be sent to one of these for the last five years of

his course, and while there made to work, made to appreciate and know what the dignity of the priesthood is; made to know what is expected of the priest in the world, and also how to do his work. We do not want any dudes, candy kids or bath-tub Johnnies coming from our seminaries.

The last year of the seminary course should have at least one hour a week devoted to hygiene, and dietetics.

The seminary faculty sometimes needs reorganizing. None but priests of the highest character, together with special qualifications for their work, should find a place on the faculty of the seminary.

Follow these last lines and there will be no call for the abrogation of the Eucharistic fast. And there will also be fewer "lapsus cleri."

The severe fasts do not harm any priest. Eating and drinking do the harm. Gentlemen, learn what to eat, when to eat, and how much to eat. Also go out of doors and take plenty of physical exercise. A lazy man is never well.

Every mission priest knows that he can not say Mass in each of two churches on Sunday morning, and do justice to his people, if these churches be fifteen miles apart, which is the ordinary distance in mission districts. But he can say Mass in one of these churches on Sunday forenoon and give his people their due, and then, still fasting, he can drive to the other church and say Mass there at, say, three o'clock in the afternoon, and give these people their due. The people would come after dinner, and many of them would be fasting, ready to receive Holy Communion.

Let us stop this foolish agitation for breakfast before Mass and then ask our bishops to obtain for us permission to remain fasting and say the second Mass on Sunday afternoon not later than three o'clock, in one of our out-missions or stations.

Thus by our self-sacrifice and zeal we can hold all our own people, and also draw others to us.

I know whereof I speak, and I know that there are hundreds of priests who would gladly welcome this permission.

Gentlemen, do a little more fasting and praying. Forget for the time that you have a stomach. Cut out your "money talk." Preach Christ and Him crucified. You will thus con-

quer the world, the flesh, and the devil, and "Restore all to God in Christ."

J. J. LOUGHRAN.

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NEW LIGHT ON NEWMAN'S PREACHING.[1]

The chief value of Newman's *Sermon Notes* is found in what they tell us of Newman. They show us Newman acting as a Catholic priest, preaching on the Gospels or instructing in the articles of faith, for a period of thirty years. They give us assurance, if any were needed, of Newman's staunch and unswerving Catholicity in the choice of Catholic subjects and their invariable Catholic treatment. No reader will fail to note the numerous sermons on the Blessed Virgin, especially in Newman's first years as a Catholic. In tracing, too, Newman's growth in the faith and in the grasp of different truths the *Sermon Notes* will supplement, though scantily, what may be learned more fully in his life and letters. On one point they will be most useful. They give an opportunity to study Newman's Catholic sermons in their growth. We have only two volumes of Catholic sermons from him to set beside his ten volumes of Protestant sermons. The *Sermon Notes* will help to establish a balance, though, of course, very inadequately. The value, therefore, of *Sermon Notes* is largely extrinsic. Newman gives the work importance; the work does not add much to Newman's importance and will not likely prove helpful in any large extent to preachers or catechists or seekers of truth.

What then do the *Sermon Notes* tell us of Newman as a preacher? The student of Newman will remember that these notes in most instances were jotted down by their author after delivery. They are brief and fragmentary. They are the mere powdered precipitate of his eloquent sermon, disclosing in orderly and detached jottings his proofs and illustrations and applications. The best part of Newman's sermons, their eloquent appeals to the hearts of his hearers, receives un-

[1] *Sermon Notes of John Henry Card. Newman*, 1849-1878, edited by Fathers of the Birmingham Oratory. Longmans, Green, & Co., New York and London, 1913, pp. xxiii, 344.

happily only the most meagre mention. Then again the traces of his wonderful style are not often in evidence. Rarely and at remote intervals the *Notes* rise into composition. Rather do they give a good opportunity of appreciating to the full Newman's powers of developing a thought. In many cases, to which the editors of the *Notes* refer, we have before us the rough material out of which was fashioned the finished product found in the printed sermons. The editors did not print, as they state, all such parallel passages, and one which they pass over, may be noted.

Newman's Sermon on the Second Spring was preached on 13 July, 1852. On 24 February, 1850, in a sermon entitled, "On Grace, The Principle of Eternal Life," Newman noted down some of the ideas which occur in the first part of the Second Spring. In the latter sermon Newman spoke of the contrast between the material world, which dies and comes to life again, and the moral world, which dies and never comes to life again. In the earlier sermon the idea of decay is treated as characteristic of all nature, which is mortal, as opposed to grace which is immortal. In 1850, Newman (p. 37) writes as follows: "Describe the engaging manners of the young—fascinating, light-heartedness, cheerfulness; affections warm; imagination, conversation, wit; all pain shaken off—what can be better? Why is not nature enough? Wait awhile." In 1852, Newman develops the same idea in this justly admired passage: "How beautiful is the human heart, when it puts forth its first leaves, and opens and rejoices in the spring-tide. Fair as may be the bodily form, fairer far, in its green foliage and bright blossoms, is natural virtue. It blooms in the youth, like some rich flower, so delicate, so fragrant, so dazzling. Generosity and lightness of heart and amiableness, the confiding spirit, the gentle temper, the elastic cheerfulness, the open hand, the pure affection, the noble aspiration, the heroic resolve, the romantic pursuit, the love in which self has no part—are not these beautiful?" This is only part of the excellent paragraph through which Newman develops the idea of the decay of natural virtue. How many good occasions in this and other passages of *Sermon Notes* for the student of English to appreciate the difference between the rough material and the finished product, between the marble and the statue.

Interesting and profitable as such a study would not fail to be, this is not the place to continue it. We refer teachers to *Sermon Notes* and its appendix for many such parallel passages. There is, however, a more important topic on which the *Notes* throw much light—Newman's method of sermon composition. As far as the scant evidence enables us to judge, Newman followed for many years the method we find exemplified in his published Catholic sermons. The Notes are set forth under brief headings which are very often about eleven in number. The opening is in most cases styled the Introduction, and the close once is called the Exhortation and once Reflection. The rest of the Notes have usually no special title. True to the principles he advises in his Lectures on University Preaching, Newman has no divisions. He does not group his remarks under headings but puts them down in a logical order. He has what the Rhetoricians call a disposition, but no division. His introduction is actual in a few instances only, where there is a special ceremony. On the Anniversary of the Establishment of the Oratory in England, at the Christmas of 1854, and on two other occasions the sermons referred to persons and events of the day. In the application of the sermons there are, of course, more allusions to contemporary events. But the introduction more commonly, as in Newman's other Catholic sermons, opens with a discussion of some wonder or mystery or surprise connected with the truth to be discussed, or a general truth which is to prepare the way for a particular truth, coming later on in the sermon. Newman's mind cuts deep. He takes no surface view of things. He is fundamental and gets at the philosophy of every subject. The analysis of congratulation, p. 113, and of love, p. 124, may be cited as instances of thorough and perhaps too detailed treatment of a simple idea. If it is a general law he is expounding, then he recurs to Scripture for illustration and proof. The Notes show Newman to have possessed a wide and ready acquaintance with the Bible, not only in the more common texts but also in new texts or in a new application of the old. At other times his establishment of a general law takes him through history, and the Notes furnish many instances of that wealth of historical allusions which is found so richly exemplified in the *Essay on Development.* I may refer in this con-

nexion to the sermon "On External Religion" preached at the opening of St. Peter's, Birmingham. After the proof the Notes show that Newman recurs to particular instances and illustrations. Here again sacred and profane history is made to yield of its rich stores. Newman finds his truths exemplified in nature also, either where he shows that a law is true of nature in its widest extent or where he points out the contrast between nature and grace, a topic which seems a favorite one with him. Nature too is made to yield up comparisons. These are often of that delicate beauty of which his sermons give us many examples. He compares, p. 63, the unity of the Church in history to a shadow. "As a shadow may move onwards and presents the same outline over hills and dales, so as time has gone, this one grouping has gone on for eighteen centuries." The dissatisfaction found in sin is likened to drinking salt water or to a receding horizon. Newman's comparisons seemed to depart from their almost poetical delicacy as he advanced in life. At least the Notes show him appealing to objects that come more home to man than the aspects of external nature. Sin he likens to an offence against the senses where the least imperfection is destructive: "The sweetest nosegay spoiled by one bad scent of one dead leaf. One drop of bitter in the most pleasant drink. And so of hearing, one discordant note;" etc., p. 243. Again time is "like a railway train, bowling away into darkness," p. 253. In another place Newman treating of the Redemption, refers to "the Prince of Wales going into a labour prison, putting on dress of convicts," p. 265. We may call attention here to the five different occasions in which Newman preached on disease as a type of sin.

Despite these popular comparisons and the references to actual events which occur often, the general impression of Newman's preaching left by the *Sermon Notes* confirms Dr. Barry's judgment that Newman was always academic. *Sermon Notes* show that he was more theoretical than practical, that he was excessive in the multiplication and development of his proofs, that he leaned more to dogmatic discussions than moral teaching and more to controversy than to positive exposition. The delicacy of his comparisons from nature is paralleled by the subtlety of his analogies, and by the learned-

ness of his allusions. His wonderful mind circled out into wide arcs and touched remote but concentric ideas which went beyond the span of ordinary individuals. He saw truths in aspects new and original but too elusive for the running world. Newman has always been known to be sensitive to logical accuracy. This trait receives confirmation in *Sermon Notes*. On several occasions he gives substitute arrangements of the same set of notes, cf. p. 198, 214, 225, and in each case he seeks the logical arrangement usual with him but not that which makes a sermon intelligible at once and throughout. Newman begins afar at some distant truth and finally works down to the matter in hand. It is fascinating to study this where one has all the links of thought before him on the printed page, but it is not the way to instant understanding on the part of the listeners, who have limited powers of comprehension and no means of backward reference except an untrained memory.

The best part of Newman's preaching, the part that furnishes the largest portion of those eloquent extracts with which constant citations have made us familiar, finds unhappily no illustration in *Sermon Notes*. As has already been stated, the emotional appeal is merely noted in a word. The proofs we could get elsewhere, but it is an irreparable loss to the pulpit that the wonderful conclusions to all these sermons were never written down in full. The few we have in the published Catholic sermons make regrets all the more bitter.

The students of Newman's preaching are under obligations to the Fathers of the Birmingham Oratory for the volume of *Sermon Notes* and for the Introduction, which adds many interesting facts concerning Newman in the pulpit.

FRANCIS P. DONNELLY, S.J.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. Parables. There is no dearth of good commentaries on the parables of our Lord. To say nothing of the standard Protestant works of Trench,[1] Dods,[2] Richey,[3] Goebel,[4] we have excellent and to us more useful commentaries by Catholic exegetes. The latest of these is the thesis proposed by Dr. P. D. Buzy[5] to the Biblical Commission in the quest of the Doctorate in Sacred Scripture.

The first part is a treatise on the parable in general. It is not a *fable*. As Moulton says:[6] "Fable has become exclusively associated in most minds with the type of teaching attributed to Æsop. To connect it with any of the discourses of Jesus would occasion misunderstanding." Nor is the parable an *allegory;* despite some allegorical features of the Synoptic parable, its words have throughout a non-figurative meaning and a figurative meaning to the words is essential to the allegory. Is the parable a *riddle*, such as Jülicher would have it to be? No; a riddle is the same in the Orient as in the Occident; there is nothing of the riddle to the parable. A study of the Old Testament *mashal* shows that the literary classification of the parable is not impraticable; it is not a mere literary jumble, but an old form of teaching, —simply a drawn-out comparison.

The second part of Buzy's book is devoted to the Synoptic parables in detail; the third to the *paroimiai* of St. John. The authenticity of both the Synoptic parables and the *paroimiai* is firmly established against the futile objections of Jülicher and his populariser Loisy. The *paroimiai* of John are shown to be allegories with parable-features,—*une allégorie parabolisante.*

The most moot topic in this matter of the parables is the purpose of our Lord in their use. This purpose Dr. Buzy

[1] *Notes on the Parables of Our Lord*, by Richard Chenevix Trench, D.D. London, 15th ed., 1892.

[2] *The Parables of Our Lord*, by Marcus Dods, D.D. London, 1890.

[3] New York, 1888. [4] Edinburgh, 1883.

[5] *Introduction aux Paraboles Évangéliques*. Paris, 1912.

[6] *Dictionary of Christ and the Gospels*, s. v. Parable.

examines in masterful manner (pp. 233-401). The witness of the New Testament, of the Fathers, and of modern exegetes is brought to bear upon a fitting solution to the problem. A *via media* is chosen between the two extreme theories,—the justice-theory and the mercy-theory. The parables are in very truth a chastisement of divine justice; but more essentially a means of divine mercy. Jesus really intended at times, as an intermediate, not as a final end, to hide His meaning from the evil-minded,—not that He wished to blind them, but that they had already blinded themselves, and God's justice chastised them for their wilful blindness. By their own wilfulness they had utterly distorted the proper notion of the Messianic Kingdom; they refused to accept any Messianic idea which did not dovetail with their erroneous expectation. He spoke of the Messianic Kingdom in parables which taught the truth but in such wise as to hide that truth away from the evil-minded.

This chastisement of the Jews is not intended by Jesus in itself and for itself; is not an absolute and definite term of the divine plan. Quite the contrary, it is intended only as part of an intention which aims ultimately, absolutely, and definitely at mercy. "Mercy is the principal end, the essential end, the last end of the parables." "Jesus *willed* not to blind; but *willed* to enlighten and instruct. He *willed* not to harden hearts; but *willed* one thing only, to convert all men to Him" (p. 379).

The justice-theory is followed by Fr. Fonck, S.J.,[7] in the new edition of his excellent study of the parables. It now appears as part of what promises to be the *magnum opus* of the President of the Biblical Institute—*Christus Lux Mundi!* The first part will be *Land, Leute und Leben in Palästina zur Zeit Jesu;* second part, *Die Geschichte des Herrn;* third, *Die Reden des Herrn;* fourth, *Die Wunder des Herrn.* The last volume has been some time in print; the first volume of the third part is *Die Parabeln.* Fr. Fonck's literary activity has quite naturally been hindered by the colossal undertaking of the Biblical Institute. We hope that he will soon be able to take up again the exegetical work he did so well. And we hope, too, that, in a future edition of *Die Parabeln,* he will not defend the justice-theory pure and simple.

[7] *Die Parabeln des Herrn im Evangelium,* 3d ed., Innsbruck, 1909, p. 31.

Two of the Synoptics seem to Fr. Fonck to bear clear witness to the theory that our Lord spoke in parables precisely in order to chastize the Jews (p. 31). According to the tradition of Luke (8: 10) Jesus said to His disciples: "To you it is given to know the mysteries of the Kingdom of God; but to the rest in parables, that seeing they may not see, and hearing may not understand,"—ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν. The tradition of Mark (4: 12) gives this idea of Isaias in a form which comes somewhat nearer to the Septuagint of the prophet,—ἵνα

βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν,
καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν,
μήποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς.

Seeing, they may see and not perceive;
And hearing, they may hear and not understand;
Lest perchance they turn back and it be forgiven them.

The mercy-theory or justice-theory prevails according to our interpretation of ἵνα. Is it ecbatic or telic? Does it introduce a consecutive or a purpose clause? Many first-class interpreters, such as Fr. Fonck, make the particle to introduce a clause of *purpose*,—Jesus spoke in parables "*in order that* seeing, etc.;" a *definite purpose* of the parable was the blinding of the Jews to the truth. Other equally good interpreters [8] make ἵνα here to introduce a *consecutive* clause,—Jesus spoke in parables so that seeing etc."; a *natural consequence* of the parable was the blinding of the Jews. In Attic, ἵνα is telic and ὥστε is ecbatic; not so in the κοινή. In this universal Greek language, called Hellenistic, which was spread far and wide with the spread of the empire of Alexander, we find ἵνα and ὥστε slowly but surely interchanging places in syntactical structure; ἵνα in time lost "the last shred of purpose meaning." [9] Philologically, the mercy-theory is the more scientific of the two.

The interpretation of ἵνα as ecbatic and not telic is held by Dr. Buzy (p. 267), who translates *de sorte que* and not *á fin que*. But two difficulties occur to him. First, Mark cites Isaias 6: 9-10—"according to the Hebrew, whose meaning

[8] Jansenius Gandavensis, à Lapide.

[9] Cf. Moulton, *A Grammar of New Testament Greek*, Edinburgh, 1906, p. 208.

taken literally *indicates purpose.*" We do not think this difficulty serious. The Hebrew text of Isaias may be translated thus:

9. And he said: Go, and thou shalt say to this folk:
Hearing, hear ye and understand not;
Seeing, see ye and perceive not!

10. Harden the heart of this people.
Block its ears,
Shut its eyes;

Let them not see with their eyes nor hear with their ears.
Let not their hearts understand.
Nor turn, nor be healed.

This last stanza is introduced by the particle *pen*, which is generally telic in meaning,—"*Lest* they see with their eyes. etc." It may, however, be ecbatic,—"*And so it will be that* they see not with their eyes, etc." This consecutive meaning of *pen* is generally overlooked by commentators, is omitted in Gesenius-Buhl,[10] but is given in the Oxford Dictionary, Gesenius-Kautzsch.[11] Moreover, it may be that *pen* is not grammatically subordinated but coördinated as *ne* or μή. In fact the Septuagint here translates μήποτε. which may be interpreted as prohibitive; this interpretation we have followed in our translation. Fr. Condamin [12] thinks that we should make the Semites to have been unduly metaphysical, were we to maintain the strict telic meaning of *pen* and say that the evil intended was only as a part of the divine plan which ultimately purposed good. Fr. Lagrange [13] has a clever and a saving suggestion that ἵνα of Mark is not a translation of *pen* of Isaias; but merely introduces the quotation, just as the phrase ἵνα πληρωθῇ, "and so it was fulfilled." This suggestion would seem to be supported by the fact that Mark's citation of Isaias resembles verse 9 more than verse 10; and, in the former verse, *pen* does not occur.

The second difficulty to Dr. Buzy is in the words "Lest perchance they turn back, and it be forgiven them." In this

[10] *Hebräisches Handwörterbuch*, 15th ed., Leipzig, 1910.
[11] *Hebrew Grammar*, Cowley's revision of 28th ed., Oxford, 1910, sec. 107 q.
[12] *Le Livre d'Isaie*, Paris, 1905, p. 46.
[13] *Évangile selon Saint Marc*, Paris, 1911, p. 95.

phrase, and in the particles μήποτε of Mark there is *purpose*. This we admit; but the purpose, we take it, is *that of the Jews* who understand not, not that of Jesus in His parables.

Thes two difficulties bring Dr. Buzy to conclude that the grammatical construction of ἵνα is here telic; but his interpretation is in the end our own. He falls back upon Semitic theology, which "employs the same terminology to express cause and occasion, purpose and result" (p. 268). Jesus, when expressing Himself in the language of Isaias, is to be understood in the light rather of Semitic theology than of Greek philology. And in Semitic theology it is clear that God intends rather the conversion of the sinner than his sinfulness.

In view, then, of the ecbatic interpretation of ἵνα we translate the two Synoptists:

Luke 8: 10, To you it is given to know the mysteries of the kingdom of God; but to the rest in parables; *so that* seeing, they see not, and hearing, they understand not.

Mark 4: 12: To you is given the mystery of the kingdom of God, but to those outside all is fulfilled in parables, *so that*

Seeing, they see and perceive not;
And hearing, they hear and understand not;
Lest perchance they turn back and it be forgiven them.

If the testimony of Luke and Mark at first sight bears witness to the justice-theory and may be brought round to the mercy-theory of the parables only after serious study, the case is altogether otherwise with the witness of Matthew 13: 13—

On this account I speak to them in parables *because* (ὅτι and not ἵνα) seeing they see not, and hearing they hear not, nor do they understand. And the prophecy of Isaias is fulfilled in them which saith, etc.

Thereafter follows Is. 6: 9-10 exactly as it is in the Septuagint. Our Lord's words as preserved in the tradition of Matthew prove to our satisfaction that the mercy-theory rightly gives His reason for using parables. Fr. Fonck tries to evade the force of Matthew's ὅτι by appealing to the evangelist's apologetic purpose of converting the Jews. This apologetic purpose would explain the omission of a telic ἵνα from our Lord's discourse; not the substitution of ὅτι for telic ἵνα. We

can admit that Matthew omitted some of the teachings of Jesus, because they were not to his apologetic purpose. We cannot admit that he changed any of these teachings. And the change of telic ἵνα to ὅτι really seems to be a change in the teachings of Jesus.

Fr. M. Sainz, S.J., of the Province of Castille, analyzes the three Synoptic passages which have to do with the purpose of the parables,—Mt. 13: 10-15; Mc. 4: 10-12; Lk. 8: 9-10.[14] He makes ἵνα to be ecbatic, though inclining to the telic sense God wills the conversion of the Jews, as Maldonado explains; and yet a part of their reprobation for blindness to Christ the Light seems to have been the hiding of that Light in parables. True, some Fathers give this interpretation; but we fear Fr. Sainz makes a hard saying much harder than needs be.

The opinion of Fr. Durand, S.J., New Testament Professor of the Province of Lyons, at Hastings, England,[15] is that the parables were due to a threefold motive,—justice, mercy, and prudence. The chastisement of divine justice, which Durand thinks to have been one of the purposes of the parables of Jesus, is not so directly and ultimately intended as in the scheme of Fr. Sainz; and fits in with the *via media* chosen by Dr. Buzy. It was not Jesus who divided His hearers into those within and those without (ἐκείνοις δὲ τοῖς ἔξω of Mark 4: 10); but they grouped themselves either with Him or against Him. His doctrine was not put in parables so as to be esoteric to those within and exoteric to those without in such sense that the latter remained hopelessly and irremediably without. The remedy was ever at hand. They were ever free to come within; and once within, to them the meaning of the parables on the kingdom of God was not such exoteric doctrine as it necessarily remained to those that stayed without.

The homilies on the parables by Dr. Jacob Schäfer, N. T. Professor in Mainz, are less scientific studies than popular expositions.[16] Dr. Paul Wilhelm von Keppler, Bishop of Rottenburg, has contributed an introduction to the latest edition and calls it "an excellent normal school for homilies on

[14] Cf. "El fin de las parabolas y la reprobacion de los judios," *Razon y Fé*, Nov., 1912, pp. 227-286; "Lo que son las parabolas del Evangelio," ibid., May, 1912.

[15] "Pourquoi Jesus-Christ a parlé en paraboles," *Études*, vol. 107, pp. 756-771.

[16] *Die Parabeln des Herrn*, 2d and revised edition, Freiburg im Br., 1911.

the parables." Dr. Schäfer arranges the parables to show us the Church, the Kingdom of God, in its essence, call, foundation, development, seeming failure, and triumphant activities.

2. Other Gospel Studies. (a) *The Synoptists.* Fr. Prat, S.J., has been contributing to *Études* (5 Dec., 1912, 5 Jan., 1913, etc.) a series of popular and yet scholarly articles on the Synoptic questions touched upon by the Biblical Commission in its decisions of 19 June, 1911 and 26 June, 1912.[17] The time of writing and characteristics of Mark and Luke are excellently treated. The authority of St. Irenaeus in favor of our order of the Gospels is doubted. Although this order,—Matthew, Mark, Luke, John,—occurs in "Adversus Haereses," III, i,[18] the same work gives the order John, Luke, Matthew, Mark,[19] influenced, no doubt, by the symbolism of the apocalyptic animals; and we also find Matthew, Luke, Mark, John, without any such explanation of the change of order.[20] The noted passage of III, i is interpreted to mean that Matthew wrote earlier than A. D. 61, Mark and Luke before the death of Peter and Paul. Fr. Cornely's *Introductio in U. T. Libros Sacros* [21] is rightly taken to task for stating that Trent (Session IV) included the last pericope of Mark in the phrase "cum omnibus suis partibus." The Tridentine Fathers expressly voted not to mention any particular part but to include all parts which were wont to be read in the universal Church as Sacred Scripture and were contained in the Vulgate of St. Jerome. The mistake of Fr. Cornely has been corrected in Fr. Hagen's revision of the *Compendium Introductionis.*[22]

At the same time Fr. Mechineau, S.J., Professor of Old Testament in the Gregorian University, Rome, is defending the recent decrees of the Biblical Commission in *Civiltà Cattolica.*[23] At first we were a bit disappointed in these articles. The stock citations were given to show that Mark the disciple and interpreter of Peter wrote the second Gospel, and Luke the physician and helper of Paul was author of the

[17] Cf. *Acta Apostolicae Sedis*, iii, 294 and iv, 463.

[18] P. G. 7, 844-845.

[19] Cf. III, xi, 8.

[20] III, ix, 6; III, xi, 7.

[21] Paris, 1886, vol. iii, p. 93.

[22] Paris, 1909 ed., p. 485; 1911 ed., p. 486.

[23] Cf. "Gli Evangeli secondo S. Marco e S. Luca giusta le risposte della commissione biblica," 2 Nov., 1912, pp. 276-290; 7 Dec., pp. 521-532; 3 Jan., 1913; 1 Feb., 1913; 5 April, 1913.

third. But the much disputed passages of Papias and Irenæus were not scientifically examined and proven to witness to our traditional opinions; there was nothing to say about the τάξις of Mark, nor the writing of his Gospel after the ἔξοδος of Saints Peter and Paul, nor the We-Sections, nor Harnack's recent admissions,—in fact, what was written might have appeared sixty years ago. Later the studies greatly improved. The internal reasons were well set forth (3 Jan., 1913). The Magnificat was thoroughly vindicated to Our Blessed Mother (5 April, 1913), and all the latest literature was called into requisition,—the contributions on this subject by Harnack,[24] Burkitt,[25] Barns,[26] Durand,[27] Morin.[28]

(b) *Rationalism and the Gospels.* L. Cl. Fillion continues his illuminating correlation of the almost premeditated and preconcerted attacks of rationalism against the Gospel and Jesus Christ. Since 1908 he has been contributing off and on to the *Revue du Clergé Français* a series of articles which show he is ever *au courant* of the foes to the divinity of Christ and ever swims free and fearless in that current. Of especial worth are: "Ce que les rationalistes daignent nous laisser de la vie de Jesus" (1908); "Les étapes du rationalisme dans ses attaques contre les Évangiles et la vie de Jesus Christ" (1909 to 1910); "La lutte pour l'existence du Christ" (15 Dec., 1910); "Encore l'enquête allemande sur la vie de Jesus" (15 July, 1911); "Un roman évangelique" (15 Nov., 1911); "La guerre sans trêve à l'évangile et à Jesus Christ" (15 Feb., 1913). In this last, the opinions of the school of Drews are riddled. Ever since the epoch-making discourse, held 12 March, 1911, on the question of the historical Jesus, the Berlin Professor Drews has been most successfully in the limelight; he has outdared the most daring of rationalists in his *Berliner Religionsgespräch : Lebt Jesus?*[29] The world was astounded with the denial that Jesus had ever lived. And

[24] "Das Magnificat der Elisabeth," in *Sitzungsberichte der königlich-preussischen Akademie der Wissenschaft zu Berlin*, 1900.

[25] "Who spoke the Magnificat?" in *Journal of Theological Studies*, Jan., 1906.

[26] "The Magnificat in Niceta of Remisiana and Cyril of Jerusalem," ibid., April, 1906.

[27] "L'Origine du Magnificat" in *Revue Biblique*, 1898, pp. 74-77.

[28] "Deux passages inédits du 'De Psalmodiae Bono' de S. Niceta," ibid., 1897, pp. 282-288.

[29] Berlin, 1913.

now an immense literature is building round about the question whether Jesus was an historical person or a myth. At first the school of Drews got little but ridicule on this side of the Atlantic. His supporter, Professor W. Benjamin Smith, of Tulane University, New Orleans, thought it best to publish his *Ecce Deus* and *Der vorchristliche Jesus* in an alien tongue and an alien land. How things have quickly changed! *Ecce Deus*[30] has appeared in English; and its denial of the very existence of the historical Jesus has been welcomed even by some of the ministers of the Gospel of Jesus. The Reverend Thomas Kelly Cheyne, D.D., Canon of Rochester and Oriel Professor of the Interpretation of Scripture at Oxford, says that the principal contentions of Smith must be admitted. What then? There is nothing left but the Jerahmeel theory of Cheyne and only Cheyne,—Jesus becomes a North Arabian hero. And such is the training received by the future preachers of the Gospel of Anglicanism!

Abbé Fillion has gathered together some of his studies in rationalism and published them in book form,—*Les étapes du rationalisme dans ses attaques contre les évangiles et la vie de Notre Seigneur Jesus Christ.*[31] We take it, the remaining articles in the *Revue du Clergé Français* will in due time be published in like form. In the foregoing volume, the attacks of rationalism are arranged in order. The result is an excellent manual of the ravages and errors of the foe,—the denial of the miraculous, the doing away with the supernatural, with Jesus as God, as Christ, as a reality. The *étapes* are six: 1. Reimarus claims that Moses and the N. T. writers are frauds; 2. Paulus denies the miracles of the N. T.; 3. Strauss launches his theory of myths in the Gospel narrative; 4. Baur and the Neo-Tübingen school try to explain the supernatural elements of the N. T. as *tendencies* and various movements; 5. Eclecticism is applied to the Gospels; 6. Syncretism evolves the supernatural elements out of Babylonianism, Buddhism, etc. Now we have four or five schools to explain away all that is supernatural not only in O. T. but also in N. T. narrative.

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[30] Open Court Co., Chicago, 1912.

[31] Paris, 1911.

Criticisms and Notes.

RELIGION, CHRISTENTUM, KIRCHE. Eine Apologetik für wissenschaftlich Gebildete. Unter Mitarbeit von St. von Dunin-Borkowski, John P. Kirsch, N. Peters, J. Pohle, W. Schmidt und F. Tillmann, herausgegeben von Gerhard Esser und Joseph Mausbach. Erster Band pp. xx. 802; Zweiter Band, vii und 440 Seiten; dritter Band, vi und 434. Jos. Kösel, Kempten und München. 1913.

It cannot be expected that the present work will differ very widely, not to say essentially, from the many other books on apologetics that have, especially in recent years, preceded it. The general identity of subject-matter of course forbids this. Nevertheless there are certain features possessed by the work at hand which bespeak for it the attention of the thoughtful reader. In the first place, the work is not, like many of the predecessors of its kind, a text-book for theological classes. Nor on the other hand, is it a popular presentation of the Christian evidences such as are to be found everywhere. It is a treatise on apologetics designed in matter and style to meet the special needs of educated Catholics at the present time. It is a scientific (using the term in its larger sense) defence of the groundwork of religion, and of the existence of the Christian revelation—of which revelation Catholicism is the divinely established custodian and teacher to humanity. It is the "demonstratio religiosa, Christiana, Catholica" familiar to the older authors, but developed, recast, restated to meet the demands of the "new thought" and consequently of the new apologetical problems. Another more special feature of the work is that it is the coöperative product of many minds.

The various departments of a complete system of apologetics have within rather recent times so grown that it is almost impossible for an individual scholar to keep abreast of the ever-swelling tide of the pertinent literature. This is obvious enough if one considers that apologetics must at this day take account of and to a great extent comprise the results of research in the fields of the physical and the metaphysical sciences, history, archeology, and the Bible,—each of which departments is more than enough for the life-long study of the most gifted individual. The editors of the present work wisely determined therefore to assign its various sections to different authors. As the title-page indicates, the corps of co-laborers consists of eight writers, two of whom are likewise editors of the whole. Though this plan may involve some overlapping at places,

and some varieties of style, these are objections of minor importance. The first of these objections is indeed minimized by the unity of subject-matter conditioned by the unity of Catholic faith, while the second objection rather signalizes a desirable quality, since variety of style may be a welcome feature in so large a work.

The first of the three volumes which the work comprises, opens with a study of the modern spirit toward religion. The author, Prof. Mausbach (Münster), analyzes the various aspects of religion —cult, morality, knowledge, organized Catholicism. He passes in review the history of religious thought, dwelling in particular upon recent modernistic views on the will and the feelings as the organs of religious assent; and developing the intellectual aspects of faith, the link of the mind with truths revealed. "God and the World" is the title of the second tract, in which Prof. Esser sets forth the rational arguments for our conviction of God's existence. The nature of God as a personal spirit is vindicated against Monistic speculations. Creation and providence, as well as the spirtuality and immortality of the soul, are also among the principal subjects here developed.

In the third section the Natural and the Supernatural are treated by Prof. Pohle (Breslau). The import of these terms is clearly exhibited and the nature of revelation (active) discussed, particularly in relation to recent theories on the subconscious and immanentism. The relation of revelation to the accepting mind and to the history of mankind, and likewise the necessity, and criteria of revelation, especially miracles, are the chief topics here treated.

The study of the primitive revelation gives occasion to discuss the origin of man, his original state, his early history, the genesis of various cults. These and kindred matters are treated by Prof. Schmidt (Vienna). As the history of primeval revelation is brought down, in this, the fourth, treatise, to the call of Abraham, the fifth and closing section, by Prof. Peters (Paderborn), comprises a somewhat detailed picture of the Old Testament religion, showing how the latter differed in its contents from the other ancient cults, its teleology and its Messianic prophetism being chiefly dwelt upon.

The second volume embraces three treatises. The first by Prof. Tillmann (Bonn) is a critical study of the sources for the life of Jesus Christ. It contains a brief, succinct digest of the evidence for the testimony furnished by St. Paul and the four Evangelists. The synoptic problem and the Johannine controversy stand out most prominently at this point.

The second tract under the title "Jesus Christ as the Divine Teacher of Mankind" is, in the first part, a survey of recent Christology, and in the second place a study of our Lord's consciousness, His character, and His miracles.

The third section, by St. von Dunin-Borkowski, S.J., considers the Church, its divine foundation and constitution, its early development, its powers and prerogatives, its human and divine elements.

The third volume includes but two tracts. The first, by Prof. Kirsch (Fribourg, Switzerland), draws out certain aspects of the Church's history as attesting her divine mission; the second, by the editor, Dr. Mausbach, considers the Church in relation to modern civilization and culture.

Seeing now that the foregoing ten treatises which make up the three volumes comprise over seventeen hundred pages, the reader may infer that the discussion of the multitude of subjects, if not exhaustive, is at least relatively roomy. All the same it is not prolix or over-diffuse. The style is clear, fairly luminous indeed, and occasionally rises to the height of genuine eloquence.

The outline just given may help to suggest at least the general contents and scope of this truly remarkable work. It will not of course suffice to afford anything approaching even a distinct, not to say adequate, notion of the erudition, critical research, or philosophical depth and breadth attested by these three compact volumes. For this more intimate appreciation the reader must go to the work itself. The subject-matter on the whole is of course familiar to every well-educated Catholic student, particularly to the priest and professional theologian. The familiar ground is covered, however, in a fresh and more or less original method. Moreover, as was said above, it is treated throughout with an eye to contemporary phases of thought. The work is at once solid and timely.

We might note in conclusion that the book maker has done not a little by his taste and skill to make the reading of the work pleasant as well as profitable.

CONFESSIONS OF A CONVERT. By Robert Hugh Benson. Longmans, Green & Co.: New York. 1913. Pp. ix–164.

These "confessions" appeared originally in the *Ave Maria* (1906-7) and are here reprinted "with a few additions and corrections." The present reader may probably therefore be already acquainted with the substance of the book. Nevertheless he will find a special profit, as well as pleasure, in perusing the story in its unified form, while those who have still to make its acquaintance have a unique delight before them.

There is little that Mgr. Benson has written that is not worth reading and rereading—which is saying not a little in view of the great fecundity of his pen. Wherein consists the peculiar charm of his productions, it is not so easy to determine. Certainly one of the

secrets of their attractiveness is due to the author's power of *vision*. His imagination is essentially visual: he sees things; and his sight is so minute and accurate that his readers cannot fail to see what he sees. This is true whether his eye be turned outward or inward. His scenes are always real, true to the reality. Not a twig moves nor a leaf turns but he sees it and sees it as it is. The clouds have all their right shades of color and they shift or hang high or low just as they should. Who that has read the *Lord of the World* can forget the night scene in the "volor" flight across the Alps? But Father Benson's vision is, if anything, fuller and keener when directed inward to the movements of feeling and thought. He is here at his very best. Witness that wonderful analysis of consciousness, that laying bare of the very vitals of the spirit, in the description of Father Franklin's mental prayer which is given in the earlier part of the novel just mentioned. You can't help "seeing" the soul of the priest as it sinks stage by stage from the outer shapes of sense and the inner forms of consciousness till it is lost, absorbed, in the shapeless awareness of God alone with whom it is united. What can be more realistic than that drama of the soul and devil enacted in the *Necromancers* wherein the pure young maiden wrestles in prayer with the demon obsessing the youth who has been allured to spiritist practices?

Now if we admire Mgr. Benson's psychological insight and power of analysis when it is directed to the creations of his art, our admiration is more forcibly challenged when we behold the same power turned upon himself, as is the case in the *Confessions of a Convert*. And yet so vividly do the inward scenes described stand out, one's attention to the skill and art wherewith it is mentally wrought becomes absorbed by the events themselves. It would obviously be neither fair nor true to compare these self-revelations to those of a Newman in his *Apologia* or of a Brownson in his *Convert*. They stand alone, distinct, unique, even as does and must the personality they reveal. They are full of that deep interest which always accompanies the laying bare of a gifted soul, especially when the narrative is conveyed in that simple, direct, and transparent style which is so truly a reflex of the author's own personality.

Besides this uniquely personal interest the book reflects sidelights on many other noteworthy individuals who influenced or were related in some way with Mgr. Benson's former religious life. Not less interesting and valuable are the few observations he makes "upon his experiences within the Church". One could wish the number of these were larger and that he had not "abandoned the attempt to place side by side with his . . . memories of Anglicanism the story of his vivid adventures under the sunlight of Eternal Truth" (p. ix).

SERMON NOTES OF JOHN HENRY CARDINAL NEWMAN. 1849–1878. Edited by the Fathers of the Birmingham Oratory. With Portrait. Longmans, Green & Co.: New York, London, Bombay and Calcutta. 1913. Pp. 344.

Newman's Four o'clock Sermons, preached at St. Mary's, and later published under the title of *Parochial and Plain Sermons*, were said in their day to have generated the current which turned the tide of the High Church movement in the direction of the Catholic Church. The eight volumes were supplemented afterward by the *Discourses to Mixed Congregations*, by *Sermons on Various Occasions* (including those preached before the University of Oxford), and by *Sermons on Subjects of the Day*. All these were carefully written out and read from the pulpit. When the author had become a Catholic, he ceased to read his sermons. He had surely abundant store to draw from for the rest of his life as a preacher; yet he never ceased to prepare the outlines of his discourses, and, after having preached them, appears to have been in the habit of taking further notes or supplementing what he had said, with a view to his future use of the matter. At his death were found two MS. volumes, which covered a period of thirty years or more, of this kind of note-taking. Father William Neville, the literary executor of the Cardinal, gave the MS. to Father Bellasis, of the Oratory, as a Christmas gift, and it remained in his keeping until it was suggested to the Fathers at Birmingham that the sketches might be added to the posthumous works of their great founder.

There are in all about one hundred and fifty sketches of sermons for Sundays and feast days. The points are grouped under the head of a title, usually with a brief introduction, in numbered paragraphs, in a somewhat desultory fashion, evidently to serve only for his own reference. Sometimes a thought is barely suggested, with a reference to some more elaborate treatment in his published sermons, to which the editors of these *Notes* give us the key in a series of references at the end of the volume.

Some thirty sketches, which are meant as preparations for catechetical instructions, follow the Sermon Notes and show how carefully the Cardinal, even in his later life, prepared for such tasks. Scanty as these records of the workings of a mind bent on instructing God's children are, they cannot but be regarded as characteristic of him in many ways, especially as they receive light and expansion from his other writings. Those who have learnt to value the writings of Cardinal Newman will readily appreciate these precious relics of his activity during the final years at Edgbaston, where he continued to attract men to the Kingdom of Heaven.

EPITOME THEOLOGIAE MORALIS UNIVERSAE per Definitiones, Divisiones et summaria Principia, pro Recollectione Doctrinae Moralis et ad immediatum usum Confessarii et Parochi, excerptum ex Summa Theol. Moralis R.P.Hier. Noldin S.J. a Carolo Telch, Doctore et Prof. Theol. Moralis et Juris Can. in Pontificio Collegio Josephino, Columbi Ohioensis, U. St. A. Oeniponte: Fel. Rauch (Pustet & Co.: New York and Cincinnati). Pp. 539.

Some time ago we directed attention to a little manual by Dr. Telch containing a summary of definitions and principles in Moral Theology, which seemed particularly adapted to serve the student who is anxious to get clear notions on the subject. A right understanding of terms goes far in illuminating the quality and comprehensive scope of those human motives and actions which make up the intricate yet practical science of Moral Theology. The little manual referred to contained about two hundred pages, and was of a size that might easily be put into one's vest pocket. It evidently answered a need, if only to help the professor to quiz his students, and the latter to avoid being turned down in the examination.

Now the author gives us a little volume similar in scope, though very much richer in contents; but, instead of its being published privately by the author, it is issued by the old Innsbruck firm of F. Rauch (Pustet). The volume is a trifle larger in size, though only a trifle, and it contains more than twice the amount of matter. The principles which in the main are contained in the definitions, are in the new edition emphasized by being combined as parts of a conspectus or program. This helps to give one not only the meaning of terms in moral theology but also the mutual relation of the terms to each other, thus teaching the art of construction on the one hand, and of solving or analyzing on the other. In the grouping of thought as well as in the definitions the author follows the classical work of Father Noldin, S.J., which has approved itself, especially within the last few years, as a most popular text-book in and out of the class-room. His discussion of cases is free from merely speculative side-issues, and his systematic presentation of what may be called the pastoral view, has made his three volumes (with their supplements "De Sexto Praecepto" and "De Poenis Ecclesiasticis") a favorite reference book with priests on the mission. This gives a guarantee to Father Telch's handy manual for correctness and orthodoxy, as well as for clear and systematic exposition of the fundamentals of Moral Theology. We commend the little book, which is well printed and made for pocket use.

QUESTIONS DE MORALE, DE DROIT CANONIQUE ET DE LITURGIE, adaptées aux besoins de notre temps. Par Son Eminence le Cardinal Casimir Gennari. Traduit de l'Italien avec l'autorisation de l'auteur par l'abbé A. Boudinhon, Prof. de l'Institut Catholique de Paris. Tome I et II: Questions de Morale; Tomes III et IV: Questions de Droit Canonique; Tomes V et VI: Questions de Liturgie et Tables Générales des six volumes. Paris: P. Lethielleux.

When shortly after his elevation to the cardinalate the eminent canonist Casimiro Gennari published his *Consultazione morali, canoniche, liturgiche*, the impression prevailed that the promotion was a loss, since a man of practical learning had been translated from a sphere of useful activity into one of honor. The thought that as a professor of theology he might have done more than seemed at all likely in his position as an illustrious cardinal, has not been justified, and one comes to realize that, if there is one man made Cardinal for purely diplomatic reasons, there are a dozen who are promoted to the responsible position simply because they possess, apart from excellent judgment or knowledge or prestige, a great capacity for work. Cardinal Gennari, like most of his brethren in the Sacred College, is one of the hardest workers in the common utility sphere. Seen in public only at rare intervals, when solemn functions in Rome call him to officiate, he, like the majority of his brethren, spends most of his time in his studio, in the library, or in the secretariate, where official business calls for his knowledge and judgment. Thus we are able to record the production of important literary work from his busy pen, even now when the purple would seem to demand much of his service as an executive and as an ornament at public ecclesiastical gatherings. His *Quistione theologiche morali, canoniche, liturgiche*, his commentaries on the "Officiorum et Munerum" and on the new Marriage laws have become the safe norm for practical decisions on these subjects. What is most remarkable (and it throws light on the practical sense of the author) is the fact that he discusses his important subjects for the clergy in Italy, not in Latin, but in the vernacular. No one realizes better that Latin is not only the official language of the ecclesiastical courts, but that it is also generally assumed to be the *sine qua non* of theological writings throughout the Catholic world, and more especially in the Latin countries. But, like others who know the needs of the present day, this theologian is prompt to take the shorter way of informing many a busy priest in far-off America as well as in his own Italy, so that they may get the drift of divine precept without the accumulated bandages of theological speculation.

Nor is there any better recommendation of the value of the work done by Cardinal Gennari than this, that a man like the Abbé Boudinhon, editor of the *Canoniste Contemporain*, and author of many works of importance in the field of practical theology, should have undertaken the task of translating it.

If the choice of idom is commendable, so likewise is the method of treatment. The work is not a systematic development of doctrine by *theses*, but a series of cases and of practical questions that have come to the author during the years in which he conducted a sort of theological "Question Box" in the *Monitore Ecclesiastico*. Hence we have here not a mere stereotyped reproduction of theological decisions, but the solution of difficulties such as occur from day to day to a busy priest on the mission. The topics cover the entire field of canonical, moral, and liturgical theology. In a few cases the French translator might, we think, have used his liberty of interpreting the mind of the author by omitting such cases as have no longer any significance for the student of to-day, by reason of altered legislation; since the Cardinal published his work a few years ago. Nevertheless the Abbé Boudinhon warns the reader of such changes, whilst he preserves the Cardinal's text. The feature which makes the work in its three parts really useful as a reference book is the excellent and full index which accompanies the final volume.

THE ROMAN CURIA, AS IT NOW EXISTS. An Account of its Departments, Sacred Congregations, Tribunals and Offices; Competence of each; Mode of Procedure; How to hold Communication with; The latest Legislation. By the Rev. Michael Martin, S.J., Prof. Canon Law and Moral Theology, St. Louis University. New York, Cincinnati, Chicago: Benziger Bros. 1913. Pp. 423.

Readers of the ECCLESIASTICAL REVIEW are familiar with the substance of this volume from the articles which appeared in these pages (December, 1908 to October, 1910). The reasons which originally urged us to invite the author to discuss the matter in the REVIEW for the benefit of the Clergy in the United States, naturally prompt us to recommend the volume now that the series has been put in convenient book form for reference. Moreover, the author has added the pertinent decrees that have appeared since 1910, together with brief explanations of their purport. He has given too some practical suggestions on the method of communicating with the various departments of the Roman Curia; likewise some formulas of petitions. The perfect agreement of the conclusions drawn from the various documents in their practical application especially to

missionary conditions, with such authorities as Ojetti, Capello, Monin, and others, is a guarantee of the reliability of Fr. Martin's teaching as a canonist. It is a volume that properly belongs to every well-equipped pastoral library.

THE DOMINICAN REVIVAL IN THE NINETEENTH CENTURY. Being some account of the Restoration of the Order of Preachers throughout the world under Fr. Jandel, the seventy-third Master General. By Fr. Raymund Devas, O.P., author of "Dominican Martyrs of Great Britain". With portraits. Longmans, Green and Co.: New York, London, Bombay and Calcutta. Pp. 147.

Infidelity and the political control exercised over the Church in England, Germany, France, and Spain, had conspired to bring discredit on the old asceticism and its chief representatives in the mendicant Orders. John Henry Newman, in 1846, the year of his ordination, when revolving the thought of organizing the religious community of the Oratory, had occasion to express in a letter to his friend Father Dalgairns the thought that the Dominican Order was "a great idea extinct." It was not long afterward, however, that Lacordaire sought to revive the ancient spirit of St. Dominic in France. But not until Fr. Jandel had received a special commission from the Sovereign Pontiff to restore the old discipline, and abolish the relaxation that had grown into a custom, did the new life begin to beat in the pulses of the Order, recalling the primitive fervor of its saintly Founder.

Fr. Jandel had been a secular priest. Born in Lorrain in 1810 he entered the diocesan seminary and after his ordination he was appointed professor of Scripture in the Seminary at Nancy. Later he became rector of the Preparatory Seminary at Pont-à-Mousson. Whilst making a retreat at Metz to prepare himself for taking up the responsible position of training the young candidates for the larger Seminary, he felt a desire to join the Jesuits. He was advised to defer any step in this direction for three years, and for the present to fulfil the charge imposed upon him by his bishop. At the expiration of this term he went to Rome to seek counsel at the head house of the Jesuits. In the meantime he had become acquainted with Père Lacordaire, who had told him his plans of restoring the primitive spirit of the Order in France and who invited him to join in the work. Singularly enough, the Jesuit, Père Morin, whom Jandel consulted as to his vocation, advised him to become a member of the Dominican Order, since, under the prestige of Lacordaire, it afforded for the moment a larger field of apostolic freedom than did the Society of Jesus, owing to the prejudices of the powers in

Europe which regarded the Sons of St. Ignatius as the chief enemies of political independence. The story of the subsequent activity of Fr. Jandel, of the coöperation he met with from his brethren, and the splendid success which crowned his efforts and which has brought the Order of St. Dominic once more to the front as defender of the Catholic faith and as champion of the interests of Jesus Christ, and His Church, is the subject-matter of this well written volume.

THE LITANY OF THE SACRED HEART. Commentary and Meditations. By the Rev. Joseph McDonnell, S.J. R. and T. Washbourne: London; Benziger Bros.: New York, Cincinnati, Chicago. 1913. Pp. 168.

The thirty-three invocations of the Litany of the Sacred Heart of Jesus are here the subject of a series of considerations in which the first section (Commentary) explains the theory of the petitions of the Litany. In a brief and precise way the author defines both the terms and the doctrine they express as authorized by the teaching of the Church and as interpreted by theologians like Suarez, De Lugo, and Franzelin. This part thus serves to give the reader clear ideas of the doctrinal value of the matter. It is too didactic to be used in the same form for instructing the people, but it gives the priest a true understanding of each phase of the devotion. The next part (Meditation) serves the purpose of a brief instruction with practical points for resolutions. Here the priest finds the immediate material for instruction and exhortation. Each meditation consists of two, three, or four suggestive heads; sometimes with a prayer at the end. As the author says in his Foreword, these reflections attain their useful end in view of the custom, "now creeping in in many places, and warmly approved by the Holy See, of having special devotions with a short sermon daily throughout the month of June; or where this can not be done, at least a novena of sermons and devotions for the feast."

DISPUTATIONES PHYSIOLOGICO-THEOLOGICAE, tum Medicis Chirurgis, tum Theologis et Canonistis utiles. Editio tertia, pluribus aucta, schematibus ornata. Disputationes sex. Per Rev. P. A. Eschbach S. Sp., Gallici Seminarii in Urbe olim Rectore. Romae: Desclée et Socii; Paris: Victor Lecoffre. Tomes trois. Pp. 230—263—120.

Since the publication of the last edition of this work in 1901, changes have taken place in some of the physiological tenets upon which moralists formerly grounded their conclusions in dealing with certain phases of pastoral medicine. Recognizing this fact, Father Eschbach has wisely recast his *Disputationes* to meet the require-

ments of modern science in medicine and surgery. This appears in the very first volume, wherein (Cap. II) he discusses the active principle of generation, and deals separately with the articles "De Eunuchismo" and "De Vasectomia." It is not within the scope of an ordinary book notice to discuss at length the different views on this subject, but the learned author appears to be not too familiar with all its difficulties as they have been brought to light during the last three years. Hence he finds no hesitation in pronouncing the doctrine: "In viro vasectomia *absque dubio* destruit facultatem generandi, et probabiliter etiam gradatim omnem virilitatis indolem." We have grown accustomed to apodictic utterances of this kind on the part of the theologians who believe that "conservatism" is the only safe method of dealing with modern scientific problems; and the attitude of the author is more easily understood when he tells us that his authority for the practice of Vasectomy are American newspapers which inform him "in transmarinis Americae regionibus vasectomiam lege civili impositam esse in variis communitatibus nigrorum, ea una de causa, ne suum genus contaminatum propagarent." There is little to be said to this way of summarizing facts. Happily, the Roman Congregations do not often act upon second-hand reports, and one has the assurance that the various elements of important decisions on such subjects are preceded by a thorough examination of the phases involved. In this particular case it would be a sad mistake to formulate a law for the guidance of confessors and pastors which, by reason of subsequent practical difficulties in the way of its operation, would force us to a species of concordat to show that the law was not intended to protect a principle so much as to safeguard a tradition. It would be unwise to anticipate the verdict of the ecclesiastical tribunal which for us is final; but we protest against any assumption that God has settled what the theologians choose to decree before they have gained sufficient insight into the facts. The "Commentariolum in articulum de Vasectomia," which is inserted at the end of the first volume, does not much alter the attitude of the author or the quality of his statement, and we would have preferred to see in so valuable a work an accurate recital of the facts brought to light by the eminent specialists who have written upon the subject in the REVIEW.

For the rest, we find no ground for depreciating the merits of Father Eschbach's important study. Indeed, every student of theology owes him a debt of gratitude for the work he has done in the field of pastoral medicine for many years past. The present work retains its value in all the other important discussions, such as those covered by the chapters, "De humanae generationis Oeconomia

et Legibus," "De Matrimonii Consummatione et de Conjugali Impotentia," "De Embryologia Sacra, de Abortu medicali et de Embryotomia." The last part (Disputatio V) is devoted to "De Colenda Castitate in Coelibatu," and is likewise of special importance in view of the recent efforts to popularize the study of sex-hygiene. With this the author deals in the chapter, newly added to the work of this third edition, "De nova quadam cultura Puritatis." He treats the subject in true scholastic fashion and maintains with Dr. Foerster that the development of the virtue of modesty on rational lines, as prescribed by Catholic teaching, is a far safer protection against excesses of youth than any that can ever be fashioned by the most careful exposition of physiological facts. There are numerous illustrations in these three volumes, which are very helpful to a correct understanding of some of the problems of moral theology.

DE SCRUPULIS. Psychopathologiae Specimen in usum Confessariorum. Editio Prima quam ex Italico in latinum sermonem vertit Doct. Caesar Badii, in Seminario Faesulano Professor. (Quaestiones Theologiae Medico-Pastoralis Vol. II.) Auctore Augustino Gemelli, O. M. Doctor Medicinae et Chirurgiae, Prof. ad. honorarius Hystologiae, Lector Medicinae Pastoralis. Florentiae: Libreria Editrice Fiorentina. 1912. Pp. 351.

Every experienced confessor knows what a difficult thing it is to distinguish at times delicacy of conscience from the disease called scrupulosity. Often the two go so closely together that the practical aid of a physician is as essential to the cure as the prudent direction of a spiritual guide. In such cases, unless they are those extremes that border on permanent insanity, the priest needs a knowledge which ordinarily is sought at the hands of a medical doctor,—first, because the patient comes to the priest with a certain confidence that can not be easily supplied in other ways; secondly, because the characteristics of scrupulosity as a disease are rarely distinguishable from those of a consciousness of sin, whether true or imaginary, during the early periods of the disease. As a rule, the normal manifestations of scrupulosity are in their beginnings invariably made to the confessor. A correct diagnosis demands a broad knowledge of human nature, of mental constitutions, of symptoms of obsession of ideas, of physiological conditions during different periods of life, and of the various means, therapeutic and moral, which act as effective antidotes in particular cases. Into the knowledge of these things Fr. Gemelli leads us with a thoroughness

and breadth of judgment rarely equaled in authors who deal with such subjects.

It will suffice to give an outline of the treatise, to show its general value to the student of theology and morals. After defining the nature and forms of scrupulosity, with their distinguishing marks, the author proceeds to explain the quality of prepossessions which enter the mind and which form the basis of scrupulosity. Here he deals not only with those inherited dispositions and preferences which appear during the process of early education, but with the impulses and the habits which tend to make those impulses permanent, so as to influence the individual's external conduct and appearance. All the various forms of a diseased sensitiveness are examined in turn and contrasted with the normal expressions of the inclinations and passions to which man is subject. The author passes in review the various theories suggested as accounting for the symptoms of scrupulosity. Next he leads us to their interpretation, amid the different conditions under which they appear. These are sex, age, heredity, etc. A separate chapter treats of the diagnosis and prognosis of a scrupulous disposition. Then follow the methods of treatment by spiritual direction, physical attention, the power of suggestion, moral and spiritual influences. The moral cure forms the burden of two chapters in which the author discusses the religious significance of the subject, and the characteristics of ascetical training, especially in the religious life. For the latter, while on the one hand it greatly assists in eliminating scrupulosity by simplifying responsibility and a right mode of life, on the other hand presents certain dangers to the individual, because it fosters self-examination, and thus easily leads to self-concentration which religious solitude tends to increase. The treatment of all these phases of a scrupulous disposition is that of the scholastic method, although it by no means lacks the qualities of the practitioner in the medical as well as in the spiritual order, as we would expect from the author's experience and activity.

LA VOCATION ECCLESIASTIQUE. Par M. l'abbé Henri Le Camus, Directeur de la Maison de Rétraite de Notre Dame du Bon Conseil. Pierre Téqui, Paris. 1913. Pp. 130.

The question what constitutes ecclesiastical vocation, has been agitated for some time, chiefly in France, and the discussion has given rise lately to varying expressions of opinion in the ECCLESIASTICAL REVIEW by the Rev. Dr. Wirth, of St. Bernard's Seminary, Rochester, and Fr. Brouwer of British India. Doctor Wirth bases his explanation upon Abbé Lahitton's exposition given in his re-

cently published book, which had received the endorsement of the Sovereign Pontiff. The Abbé rejects the traditional acceptation which regards vocation to the priesthood as essentially an attraction manifesting itself in and to the person destined to enter the priesthood. This attraction and consciousness, he argues, may be quite absent, whereas an actual vocation is indicated by the call of the bishop in the name of the Church, which call leads to the acceptance of Holy Orders by the person possessing the requisite fitness for the levitical office.

The book before us by the Abbé Le Camus maintains practically the theory that, since God must be supposed to have given a person the aptitude for the state before it can be recognized, either by the bishop or by the individual who presents himself for ordination, there is really no essential difference between the two views, except in so far as they indicate a different process of manifestation in given cases. At the root of every vocation there must be a call from God. The older school of ascetical teachers hold that this call manifests itself directly through the subject to the Church and thus urges the call by the bishop to orders. Abbé Lahitton thinks that God manifests this vocation through the Church to the individual. Thus it is the order in which a vocation is assumed, rather than its quality, that appears to be in dispute. Dr. Wirth, in replying to Father Brouwer, would seem to deny that there is no other difference than that of order in the process. He says: "There is one element in the current notion of vocation that is changed; it is the doctrine on inclination which was made so much of by some writers. We deny that it is the all-important, decisive matter of vocation."

As was said above, Abbé Le Camus does not recognize that this difference is anything more than one of emphasis. He asks: "Est-ce par Dieu directement, ou bien par l'intermédiaire de l'Église? Voila l'object du debat." And he answers: "M. Lahitton dit: *Dieu, l'Église, le sujet.* Et les autres: *Dieu, le sujet, l'Église.*" By the Church he means of course the bishop, represented by his delegate, the superior of the seminary, who vouches for the candidate's fitness. With this difference of attitude in mind the reader will understand in what sense our author discusses the nature, the signs, the cultivation of ecclesiastical vocation, both in its relation to the preparatory and the theological seminary. There is a chapter in the book on "Vocations Tardives." In this chapter on belated vocations the author considers chiefly those cases where there is the aptitude, the exercise of which has been hindered by circumstances or external influences. Thus a youth may not recognize the full force and responsibility of a call so as to carry it out, especially

when it conflicts with parental authority or similar obstacles that have the nature of a duty. At the end of the volume are found rules for directing the education and discipline in seminaries, especially meant for Italy. These rules were published with the authority of the Sovereign Pontiff by the S. Congregation of Bishops and Regulars in January, 1908.[1]

Literary Chat.

The wonders of Lourdes have in a measure eclipsed the glories of the earlier apparitions of Our Lady of La Salette; and those who are familiar, by personal visit or by reading, with the scenes and events that rendered famous the hallowed spot in the Pyrrenean valley perhaps scarcely know more than the name of the no less favored shrine of La Salette where the gracious Lady appeared to the shepherd children on the summit of the Alpen mountain six or more decades ago.

The story of La Salette, like that of Lourdes, has been often told. It is retold both learnedly and piously in a recent volume bearing the title *Histoire de l'Apparition de la Mère de Dieu sur la Montagne de La Salette*, by the Rev. P. Louis Carlier. The author belongs to the Congregation of Missionaries, the establishment of which was one of the first consequences of the Apparition; and has therefore had access to all the documents and personal testimonies that establish the authenticity of Our Lady's manifestation. With this documentary control he proves the historicity of the original events, and the authenticity of the wonderful phenomena—cures, conversions, etc.—which admit of no other reasonable explanation than that based upon the Apparition. The latter point is still further confirmed by the results that have occurred—not least of these consequences being the establishment of the religious Congregation to which the author belongs and which at present possesses some twenty-three foundations: two in Italy, two in Poland, seven in the United States, five in Canada, four in Madagascar, one in Belgium, and three in Brazil. Père Carlier has worthily set down the whole wonderful story in this becoming and well-illustrated volume of six hundred pages. (Chez les Missionaires de La Salette, Tournai, Belgium.)

The Italian bi-monthly *Rivista di Filosofia Neo-Scolastica* sustains its well-merited reputation for combined solidity and timeliness. This it owes largely to the wisdom of its editor, Dr. Gemelli, who knows so precisely how to focus the light of immutable principles on the new phenomena of the sciences.

What is true of the *Rivista* itself is equally true of the "library" (*Biblioteca*) or series of short studies published in connexion therewith. We have three of these brochure essays before us. The first is entitled *Psicologia e Biologia*, a brief analysis of the inter-relations of these two departments of knowledge, the aim being to establish their difference, over against materialistic and monistic theories, while recognizing the services which Biology renders to Psychology in explaining the organic phenomena accompanying the states of consciousness.

Next we have *L'Origine subcosciente dei fatti mistici*. This is a brief study of mystical phenomena, with the object of proving that genuine mystical experiences are not explicable by exclusively psychological laws even when these laws are pursued into that domain of accumulated impressions and treasured-up

[1] *Analecta Romana*, February, 1908.

inferences known as the subconscious self. A transcendent being is essentially demanded to afford a satisfactory explanation of truly mystical experience; that is, God. Not the least valuable feature of the little volume is its bibliography, which, though Dr. Gemelli modestly, and justly, declares it not to be exhaustive, is extensive enough to fill ten pages. It comprises the best-known books on mysticism printed in English, an inclusion one does not always find in philosophical literature emanating from the Continent.

The two brochures above mentioned are quantitatively small but qualitatively large. A third accession to the same series is larger in volume and quite up to the standard in quality. It bears the title *La Theoria della Conoscenza in S. Tomaso d'Aquino*, by Dr. Domenico Lanna. This bare mention here must suffice, as we shall have to reserve our account of the scope of the work for another occasion (Libreria Editrice Fiorentina, Firenze).

Parallel with the above Italian *Rivista* is the Spanish *La Ciencia Tomista*, edited by the Spanish Dominicans and published bi-monthly in Madrid. Besides its leading articles, which are always able, a specially valuable feature is its "Bulletins". The current number (March-April) contains a comprehensive and critical survey of recent theories in cosmology. The paper shows wide acquaintance with the pertinent literature in English and also the chief continental languages.

The memorable Encyclical of Leo XIII on the conditions of labor, *Rerum Novarum*, must always remain not only as the ground plan of every Catholic program of social reform, but as the guide for any mind of whatsoever faith it may be, that wishes to follow sure and safe ways in the effort to bring about social betterment. The doctrine set forth by the great Pontiff is not a panacea for every social ill; much less is it a treatise on technical economics. It is a philosophy, theoretical but eminently practical. It formulates and establishes therefore on immutable truth the principles that underlie and regulate the entire organism of society, and it proposes eminently practical suggestions for the effectual application of those principles to the various departments and conditions of social life. Whosoever therefore contributes to make Leo's pronouncements more widely known and better understood is doing a good work for society at large, for the family, the Church, and the individual. One of the best efforts in this direction is a little brochure entitled *Papal Program of Social Reform*, by Dr. August C. Braig. The author gives a detailed analysis of the *Rerum Novarum*, and by the aid of typographical devices enables the reader to "see" precisely what the papal document contains. To this he subjoins the Motu proprio of Pius X on Catholic Social Action. The pamphlet is therefore a short compendium of authoritative social doctrine which should be spread broadcast among the people and which may be used to advantage by priests as texts for their instructions on "the social question". (Milwaukee, Diederich-Schaefer Co.; pp. 72.)

It used to be thought that to wax stout one should take to "Stout", and to grow broader imbibe "Porter", but science has been exploding such old-fashioned notions. Thus we have no less an authority than Dr. Norman Kerr for the statement that, "reckoning the sugar and every other element of nutrition, the amount of nourishment to be had even in the most nourishing of all alcoholic drinks, 'Nourishing Stout', is so exceedingly small that you would be hopelessly drunk over and over again before you could secure a respectable meal from this much vaunted beverage." As for beer, the celebrated chemist, Baron Liebig, affirms that "there is found in a whole quart of the best Bavarian beer, only as much nourishment as would be contained in as much barley flour as could be laid on the point of an ordinary table knife". Can Guinness's famous brew, or the no less famous Münchner, survive such death sentences as these! There are many other similar verdicts against the use of alcohol as a beverage brought together in a little book entitled Gill's *Temper-*

ance Reader, compiled by Maire Ni Cillin. The booklet comprises less than a hundred pages but each page contains something worth knowing and remembering. The outlook is brighter for not only Ireland but every country wherein children are taught through their school books such sensible motives for temperance. (Dublin: Gill & Son.)

A work theoretically and practically noteworthy is *Philosophie und Theologie des Modernismus,* by Julius Beszmer, S.J. It contains a detailed interpretation and vindication of the Encyclical *Pascendi,* the decree *Lamentabili,* and the oath against Modernism. Students who want to go to the roots, as well as the consequences, of Modernism will hardly find a more helpful instrument than this solid manual of some six hundred pages. (Herder, St. Louis, Mo.)

A reaction has recently set in toward the reading of Chateaubriand, who, though in the days of Fontaine and Joubert he was "l'enchanteur" of the literary world, lost some of his prestige through the envious attacks of Saint-Beuve and the Voltaireans. Not a little of the revival is due to the undying charm of his style, but still more probably because the *Génie du Christianisme* harmonizes with the subjective and experiential "apologetic" so much in vogue of recent years. A recent study, entitled *L'Expérience Religieuse de Chateaubriand,* by Mgr. Alexandre Pons will probably strengthen the literary revival. The volume contains a short biography of Chateaubriand, the various divisions whereof are illustrated by extracts from his several writings. The book becomes thus a sort of an epitome of Chateaubriand's works (Paris, Lethielleux).

A recent addition to the series of "Les Grands Écrivains Étrangers," issuing from the house of Bloud et Cie., Paris, is *Robert Browning* by Pierre Berger. So much has been written in our own language on Browning that the average reader will not care to go elsewhere for information. However, the searching intuitions of the French critic are not unlikely to catch the x-rays of the obscurest of our English poets and reveal them to our duller vision. With this in hope we recommend the above study of Browning. It contains a sketch of his life, an analysis and appreciation of his chief works.

The Catholic Publishing Company, Huntington, Indiana, is doing good work by issuing small pamphlets on timely topics. *Socialism Unmasked* is a neatly-made brochure that touches some fundamental as well as practical aspects of its subject, in a style that the plain men can understand. *Defamers of the Church* exposes the character and career of some of the famous or rather infamous ex-priests, real and otherwise, an unsavory lot that unfortunately need to be shown up for what they were and are.

It is only very recently that we have come upon the "First Annual Report of the Superintendent of Parish Schools of the Diocese of Trenton, for the year ending June, 1912." It follows the footsteps of Philadelphia by adopting the Course of Studies in use in the latter diocese. It also maintains the admirable practice of lecture courses for the teachers at the chief diocesan centres. The Sisters of St. Joseph, who have led the way in the systematic teaching of Christian Doctrine by a method that has approved itself now in all parts of the United States, act as expositors of the system in a lecture course; two professors from the State Normal School furnish the lectures in Mathematics and English. There is evidence on all sides of a lively and intelligent interest in parochial educational development. This promises well for the future of religion, which should be the invariable index of good citizenship.

Out of Shadows into Light is the title of a neat little booklet, of just four score and ten pages, treating of the joys of Heaven. The author is Father Charles J. Callan, O.P., and the publishers are John Murphy Co. (Baltimore).

As Cardinal Gibbons says in his brief Introduction, the treatment is marked by "such a warmth of feeling, such genuine earnestness, that the subject comes to the reader with the charm of eloquence and the persuasiveness of an irresistible unction".

Those who have had the pleasure and profit of reading Father Martindale's stories as they appeared serially in the *Month*, will welcome them in a little volume recently issued by Longmans under the title *In God's Nursery* (pp. 233). Father Martindale has the happy art of reaching at once the head and the heart. The scenes and times in which these stories are laid are mostly those in which the Church was still a child "in God's Nursery". They are therefore redolent of a classic as well as a Christian atmosphere; but the author has stripped them of the archeological apparatus which accompanied them on their previous debut in the *Month*. The omission of the original "references to Frazer, Tyler, or Robertson Smith; to Lucian, Apuleius or the Corpus Inscriptorium, and so on; and even to the Christian Fathers"—these omissions may not be missed by many readers; at the same time there will be others who may wish that the annotations which filled in so much of the historical background had been retained, even though they had to be consigned to an appendix.

Students of American history will find a wealth of useful material, well arranged and pleasingly exhibited, in a recent number (131) of the Columbia University Studies in History, by William Watson Davis, Ph.D. As the title indicates, *The Civil War and Reconstruction in Florida*, the period covered is brief. However, the treatment is ample, for the volume comprises almost eight hundred pages. The work evinces much patient research and is seriously done. Possibly to relieve the strain, the author indulges himself with the following pleasantry. Speaking of the period when Spanish control was resumed in Florida (1783), he says, "Life was simple. . . . Customs were those of the Spanish creole. . . . The 'patgo', the 'masquerade', the 'carnival', the 'chiveree', the 'bazoo', the 'fandango', cock-fighting, card-playing, and *going to Mass, were the more usual social distractions.*" (Italics ours.) Very probably the simple Spanish creole preferred "cock-fighting" to human prize-fighting or foot-ball bullying, as a social distraction, but his going to Mass belongs to quite a different category of conduct, and we must register a vehement protest at this flippantly blasphemous association of the most venerable expression of Christian faith and worship with the "social distractions of cock-fighting" and the rest. The subject does not lend itself to joking. Moreover, we have a right to expect from even an assistant university professor the decency of urbanity, if not of reverence. (Columbia University, New York. Longmans, Green & Co.)

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THEOLOGY AND DEVOTION.

COMPENDIUM THEOLOGIAE DOGMATICAE. Auctore Christiano Pesch, S.J. Tom. I. De Christo Legato Divino. De Ecclesia Christi. De Fontibus theologicis. Cum Approb. Archiep. Friburg. et Super. Ord. B. Herder, Friburgi Brisg. et St. Louis, Mo. 1913. Pp. 304. Price, $1.60.

LES PRINCIPES DE LA VIE SPIRITUELLE. Par le R. P. Jos. Schyvers, C.SS.R. Albert Dewit, Bruxelles. 1913. Pp. 590. Prix, 3 *fr.* 50.

HEILIGENLEGENDEN. Katechetisch bearbeitet von Josef Minichthaler, Dechant und Pfarrer in Piesting (Nieder-Oesterreich). Zweites Heft. Jos. Kösel, Kempten und München. 1913. viii und 84 Seiten. Preis, geheftet, M. 1.—.

A MANUAL FOR NUNS. Containing Prayers and Considerations from Approved Sources. By a Mother Superior. P. J. Kenedy & Sons, New York. 1913. Pp. 381. Price, $0.60.

THE LITANY OF THE SACRED HEART. Commentary and Meditations. By the Rev. Joseph McDonnell, S.J., Editor of *The Irish Messenger of the Sacred Heart*. R. & T. Washbourne, London; Benziger Bros., New York. 1912. Pp. xii-168. Price, 2/6 *net;* 2/9 *postpaid*.

CAS DE CONSCIENCE. A l'Usage des Personnes du Monde. Par L. Desbrus. Pierre Téqui, Paris. 1913. Pp. vi-412. Prix, 3 *fr.* 50.

THE "PRAISE OF GLORY". Reminiscences of Sister Elizabeth of the Trinity, a Carmelite Nun of Dijon, 1901-1906. Authorized translation by the Benedictines of Stanbrook from the fifth French edition. With an Introduction by the Rev. Father Benedict Zimmerman, O.C.D., of St. Luke's Priory, Wincanton. Benziger Bros., New York. 1913. Pp. xlviii-288. Price, $1.25 *net*.

THE HELIOTROPIUM, or Conformity of the Human Will to the Divine. From the Latin of Jeremias Drexelius, S.J. Edited by the Rev. Ferdinand E. Bogner. The Devin-Adair Co., New York. 1912. Pp. xiv-399.

THE WAY OF THE CROSS AND OTHER VERSES. By Dismas. Benziger Bros., New York. 1913. Pp. 72. Price, $0.50 *net*.

EL SECRETO DE LA FELICIDAD. Pláticas de Quince Minutos con las Jóvenes de Quince á Veinte Años. Por el P. Ramón Ruiz Amado de la Compañia de Jesús. Ilustraciones de Baixeras y Bley. Librería Religiosa, Barcelona. 1913. Pp. 236. Precio, 2 *Ptas.*

LA EDUCACIÓN MORAL. Por el P. Ramón Ruiz Amado de la Compañia de Jesús. Segunda edición notablemente refundida. Librería Religiosa, Barcelona. 1913. Pp. viii-573. Precio: en rustica, *ptas.* 4; en pegamoit, *ptas.* 5.

ALLELUIA'S SEQUENCE. From *Harmonics*. By the Rev. T. J. O'Mahony, D.D., D.C.L., All Hallows College. Souvenir of the Opening of the New Allel. Course 1912-1913. M. H. Gill & Son, Dublin. 1913. Pp. 48.

GOSPEL VERSES FOR HOLY COMMUNION. By a Sister of Notre Dame. With seven illustrations. R. & T. Washbourne, London; Benziger Bros., New York. 1913. Pp. 32. Price, $0.05 *net*.

ST. GERTRUDE THE GREAT. Sands & Co., London; B. Herder, St. Louis. 1913. Pp. 241. Price, $1.25.

THE FAITH AND DUTIES OF A CATHOLIC. By the Rev. W. A. Daly. Catholic Book and Church Supply Co., Portland, Oregon. Pp. 32. Price, $0.05.

KATHOLISCHE RELIGIONSLEHRE FUER DIE OBERSTUFE HOEHERER MAEDCHENLEHRANSTALTEN. Von Dompropst Dr. Arthur Koenig, Prof. Universit. Breslau. Teil I. (Klasse IV und III.) Mit Approbat. Erzbisch. Freiburg. B. Herder, Freiburg und St. Louis. 1913. Pp. 155. Price, $0.65.

DIE MUTTER DER SCHÖNEN LIEBE. Gedanken über Unsere Liebe Frau. Von Dr. Ottokar Prohászka, Bischof von Stuhlweissenburg. Ins Deutsche übertragen von Baronin Rosa von der Wense. Jos. Kösel, Kempten und München. 1913. 176 Seiten. Preis: gebunden in Leinwd., M. 1.50; in weichem, biegsamen Leder, M. 3.—.

ST. RITA OF CASCIA. The Story of Her Life. By the Rev. Thomas S. McGrath. Cardinal edition—dedicated to His Eminence Cardinal Farley. Loughlin Bros., 1 Platt St., New York. 1913. Pp. 64. Price, $0.25; $0.30 *postpaid*.

PHILOSOPHY.

CONSUMERS AND WAGE-EARNERS. The Ethics of Cheap Buying. By J. Elliott Ross, Ph.D. The Devin-Adair Co., New York. 1912. Pp. 139. Price, $1.00 *net*.

THE ORIGIN AND NATURE OF LIFE. By Benjamin Moore, M.A., D.Sc., F.R.S., Johnston Professor of Bio-Chemistry, University of Liverpool. *Home University Library*, No. 63. Henry Holt & Co., New York; Williams & Norgate, London. Pp. 256. Price, $0.50 *net;* $0.56 *postpaid.*

DIE HEILIGKEIT DER KIRCHE IM 19 JAHRHUNDERT. Ein Beitrag zur Apologie der Kirche. Von Constantin Kempf, S.J. 2. Auflage. Verlagsanstalt Benziger & Co. A. G., Einsiedeln, Waldshut, Köln a. Rh.; Benziger Bros., New York. 1912. Seiten vi-378. Preis, M. 3.60.

THE PRINCIPLES OF SCIENCE. A College Text-Book. By William Forbes Cooley, B.D., Ph.D., Instructor in Philosophy in Columbia University, author of *The Individual*, etc. Henry Holt & Co., New York. 1912. Pp. v-245.

WUNDER DER NATUR IM GEREICHE DES LICHTES. Eine religiös-wissenschaftliche Naturbetrachtung. Von P. J. B. Baumer, C.SS.R. Mit 1 Titelbild und 30 Abbildungen im Text. Fr. Pustet, Regensburg und New York. 1913. Pp. v-192.

THE NEW PHILOSOPHY OF HENRI BERGSON. By Edouard Le Roy. Translated from the French by Vincent Benson, M.A., Late Scholar of New College, Oxford. Henry Holt & Co., New York; Williams & Norgate, London. 1913. Pp. x-235. Price, $1.25 *net;* $1.35 *postpaid.*

HISTORY.

THE HISTORY OF THE POPES. From the Close of the Middle Ages. Drawn from the Secret Archives of the Vatican and other Original Sources. From the German of Dr. Ludwig Pastor, Prof. Univ. Innsbruck, etc. Edited by Ralph Francis Kerr of the London Oratory. Vol. XII. B. Herder, St. Louis. 1912. Pp. 707. Price, $3.00.

THE SUPREME COURT AND UNCONSTITUTIONAL LEGISLATION. By Blaine Free Moore, Ph.D., Assistant Prof. Political Science, Washington University. Vol. LIV, no. 2, of Studies in History, Economics, and Public Law. Edited by the Faculty of Political Science of Columbia University. New York: Longmans, Green and Co., Agents; London: P. S. King and Son. 1913.

LACORDAIRE. By Count D'Haussonville of the French Academy. Translated by A. W. Evans. B. Herder, St. Louis; Herbert and Daniel, London. 1913. Pp. 192. Price, $1.00.

THE GHOSTS OF BIGOTRY. Six lectures by the Rev. P. C. Yorke, D.D. Second edition. The Text Book Publishing Co., San Francisco. 1913. Pp. 320.

NICHOLAS CARDINAL WISEMAN. By Joseph E. Canavan, S.J. (Iona Series.) B. Herder, St. Louis. 1912. Pp. 100. Price, $0.35.

THREE YEARS IN THE LYBIAN DESERT. Travels, Discoveries and Excavations of the Menas (Kaufmann) Expedition. By J. C. Ewald Falls, member of the Expedition. Translated by Elizabeth Lee. With 61 illustrations. B. Herder, St. Louis. Pp. 356. Price, $4.50.

HISTORIA DE LA LITERATURA ESPANOLA Y ANTOLOGIA DE LA MISMA. Por Guillermo Juenemann. Con 27 Retratos, etc. B. Herder, Friburgo Brisg., St. Louis, Mo. 1913. Pp. 268. Price, $1.20.

DER GLAUBENSBEGRIFF BEI CALVIN UND DEN MODERNISTEN. Von Dr. Johannes Fritz, Pr. in Ammerfeld. B. Herder, Freiburg Brisg. und St. Louis, Mo. 1913. Price, $0.75.

OUR OWN RELIGION IN ANCIENT PERSIA. Being Lectures delivered in Oxford presenting the Zend Avesta as collated with the pre-Christian Exilic Pharisaism, advancing the Persian Question to the Foremost Position in our Biblical Research. By Dr. Lawrence Mills, Professor of Zend (Avesta) Philosophy in the University of Oxford. Open Court Publishing Co., Chicago. 1913. Pp. xii-193.

INDEX TO VOLUME XLVIII.

PAGE

Abbott. The Theology of the Rev. Lyman— 5
Absolution to a Member of the Socialist Party. Refusing— 728
Absolution after low Requiem Mass. Chanting the— 95
Abstinence and Fasting in Latin America. Indult of— 320
"Action Populaire" in France. The Social Work of the 74
"Adeste quotquot criminum". Translation of— 739
Age for Admission to First Communion 21
Agnew, S.J. The Rev. W. H.— 257
Agrarian Socialism or the Single-Tax System 731
Alcoholism and Heredity 53
Alcoholic Insanity among the Irish 58
Alcoholism. The Treatment of— 53, 299, 441, 574
Anglicans abandoning the Canon of the Bible 101
Apology for Non-committal Catholic Writers 290
Archeology of Jerusalem. Part played by Catholics in the— 632
Architecture for the Theological Seminary. The Style of— 658, 663
Art for the Clergy. Studies in Christian— 162, 404
Astronomy. Judgment against the Testimony of— 222
Atherton, Ph.D. William H.— 66
Ayscough (Mgr. Bickerstaff-Drew). John— 290, 696
Baptismal Registers. The Keeping of— 474
Bible. Anglicans abandoning Canon of the— 101
Bible. The Consistorial Congregation and the— 229
Bickerstaff-Drew (John Ayscough). Monsignor— 290, 696
Billot's Opinion of the Essence of the Sacrifice in the Mass 523
Bishop officiates "coram Augustissimo Sacramento". Rubrics when— .. 712
Bishop say the "Oratio pro Antistite"? Does the— 619
Bishop. The Ring and Crozier in Investiture of a— 157
Bishops and Archbishops in the New World. The First— 385
Bishops. The Vestments worn by— 156
Blessed Sacrament Exposed. Rubrics when Bishop officiates before— ... 712
Blessed Virgin at Loreto. Privileged Votive Masses of the— 711
Boys. The Priest and Summer Camps for— 540
Breviary for Private Recitation. Reform of the— 326
Breviary in Office of Dead. Rubrics to be added to— 713
Brown Scapulars. Right to Bless and Invest with— 325, 441
Brownson, not a Defender of Scholastic Philosophy 14
Brouwer. The Rev. I.— 342
Building of a Theological Seminary 657
Byrne, S.T.B. The Rev. Andrew V.— 74
Calendars. Reform of Proper— 714
California. Catholic Students at the University of— 90
Camps for Boys. The Priest and Summer— 540
Camagüey, Cuba. Erection of New Diocese of— 595
Canonical Office. Proof for the Obligation of the— 328
Catholicizing Modern Sociology 66
Catholic be a Socialist? Can a— 728
Catholic Charities of a City. The— 677
Catholics everywhere exposed to Irreligious Atmosphere 699
Catholic Mechanics. A Society for— 476
Catholic Press: Two Duties 696
Catholic Sociologists and Social Workers needed 71
Cautions in Marriage. Dispensations and— 702
Cemetery. Priests accompanying Dead to the— 722
Censor of Books. Function of the Diocesan— 621
Ceulemans, Ph.D. The Rev. J. C.— 1
Chammurapi-Amraphel. The Form of the Name— 218, 351, 469
Chaplains and Rituals of Secular Societies at Catholic Funerals 717, 720
Charities of a City. The Catholic— 677
Children's First Communions. The Control of— 21
Choirmasters and Rehearsals 287

PAGE
Choir Members. The Proper Attitude of— 284
Choirs of Men in our Churches. The Organization of— 283
Church in the United States not subject to S. C. of Propaganda 179
Church Music. The Holy Father's Instruction on— 283
Cinematograph Shows in Churches Forbidden 317, 443
Clandestinity in Modern Canon Law. Impediments of Fear and— 181
Clergy. The Old-time and the Newer 86, 172, 349
Collect for Dead in Ferial Mass 476
Collectivism and Communism opposed to Catholicism 730
Color and Gilding in Religious Sculpture 38
Colors. The Introduction of the Liturgical— 151
Comes, Designer of New Kenrick Seminary. John— 662
Communion. The Control of Children's First— 21
Communism and Collectivism opposed to Catholicism 730
Confessions of Nuns. Decree regarding— 596
Confessor whose Penitent is a Socialist. Advice to— 735
Connor, S.T.L. The Rev. Daniel J.— 540
Consistorial Congregation and its Care of Seminary Studies 229
Constantinian Peace. Universal Jubilee in Memory of the— 590, 626
Costantini. The Rev. Dr. Celso— 162, 404
Design and Equipment of the New Kenrick Seminary 662
Destruction Essential in True Sacrifice. Real— 517
Devotions. Distinction between Public and Private— 725
Devotional Terminology. Exaggerations in— 84
De Zulueta, S.J. The Rev. F. M.— 21
Diocesan Bureaux for Care of Foreign Catholics in America 221
Dispensations and Cautions. Matrimonial— 702
Donnelly. Eleanor C.— 80
Donnelly, S.J. The Rev. Francis P.— 752
Drum, S.J. The Rev. Walter— 96, 225, 351, 357, 632, 757
Emergency Relief among the Poor. Suggestions for— 680
Emotions, Appetite, Passions. Natural Control of the— 574
Epistles. Easier to Preach from Gospels than from— 43
Erdman. Photography in the Trial of Frank— 222
Eucharistic Fast. Mitigation of the— 623, 748
Eugenics and Sex Hygiene 627
Evolutionism is the Religion of the Day 5
Exaggerations in Devotional Terminology 84
Faber. Mark J.— 601
Fasting in Latin America. Indult of Abstinence and— 320
Fast. The Mitigation of the Eucharistic— 623, 748
Fear and Clandestinity in Modern Canon Law. The Impediments of— .. 181
Ferreres, S.J. The Rev. J. B.— 194
Fertilization of Eggs. The Normal— 139
Formal Essence of the Sacrifice of the Mass 513
Forty Hours' Devotion. The "Three Days" of the— 94
Franzelin's Theory of the Essence of the Mass 520
Fridays. The Devotion of the Nine First— 723
Fryar. John R.— 150
Funerals. Rituals of Secular Societies at Catholic— 717, 720
Furlong, S.J. The Rev. William— 530
Gallagher, V.G. The Very Rev. M. J.— 513
Gemelli on Vasectomy. Dr. O'Malley and Fr.— 193
Giotto's Belfry or Campanile. Illustration of— 165
Goethe's Teaching on the Idea of God 2
Goodhue. Bertram Grosvenor— 25
Gospels. Rationalism and the— 764
Gothic Revival and its Effect on Sculpture 32
Habits are of the Intellect and Will 577
Henry, Litt.D. The Rev. H. T.— 737
Heredity and the Medical Treatment of Alcoholism 53, 299
Heredity in Insanity follows Mendelian Laws 54
Holzhey's Special Introduction Forbidden in Seminaries 229
Humility most important Natural Virtue, after Justice 580

PAGE
Humor and Humility are both Honest Virtues 582
Hymns of the Purification B. V. M. 129
Idiocy, Imbecility, and Alcoholism 299
Impediments of Fear and Clandestinity in Modern Canon Law 181
"Imprimatur"? Which Bishop should give the— 621
Incardination of a Priest into a Diocese 441, 464
Indulgences for Pious Exercises in Honor of St. Ann 316
Indulgences of the General Jubilee 590, 626
Infidelity. Negative and Positive— 726
Intemperance. The Cure of 53, 299, 441, 574
Irish withstand poorly the Climate of America 59
Is it Practicable to Preach the Epistles of St. Paul? 42
Italian Children in America. Pastoral Care of— 257, 268
Italian, Slav, Ruthenian Catholics in America. Care of— 221
Jonas of Bobbio, Biographer of St. Columbanus 563
Joy. Dangerous Error to associate Virtue with Absence of— 586
Jubilee in Memory of Constantinian Peace. Universal— 590, 626
Kelley, D.D. The Rev. Francis Clement— 726
Kenrick Seminary. Design of the New— 662
Kerby, S.T.L. The Rev. William J.— 677
Kleber, O.S.B. The Rev. Albert— 218, 469
Labouré, O.M.I. The Rev. Theo.— 563
Lagrange, O.P., forbidden in Seminary. "Many Writings" of— 229
Lantern Exhibitions in Churches 317, 443
Lauds. Anticipating Matins and— 473
Lay Apostolate to help our Italian Children in America 264
Libraries and Literature on Catholic Charities 689
Life through Chemical Agencies. Production of— 137
Liturgical Devotions. Distinction between Private and— 725
Loughran. The Rev. J. J.— 748
MacDonald's Theory of the Essence of the Mass. Bishop— 525
Mark. The Authority of Papias as to Historical Worth of— 225
Marriage Cases. Impediments of Fear and Clandestinity in— 181
Mass. Chanting the Absolution after Low Requiem— 95
Mass. Collect for Dead in Ferial-- 476
Mass. Destruction required in the— 520
Mass during Priests' Retreats. Celebration of— 217
Mass. Formal Essence of the Sacrifice of the— 513
Mass "pro populo". Obligation of Offering the Parochial— 178
Matanzas, Cuba. Erection of Diocese of— 595
Matins and Lauds. Anticipating— 473
Matrimonial Dispensations and Cautions 702
McSorley. C.S.P. The Rev. Joseph— 268
Meehan, D.D., J.U.D. The Rev. A. B.— 464
Metlake. George— 563
Mixed Marriages. The Natural Law forbids— 703
Modernity in the Building of a Theological Seminary 657
Moving-Picture Exhibitions in Churches 317, 443
Naginalf cured a Social Evil in His Parish. How Father— 601
Nature of Life. Professor Schäfer's Address on the— 137
Newman's Preaching. New Light on— 752
Newspapers about Roman Decrees. Rumors in the— 88
New York. The Situation of our Catholic Italian Children in— 268
"Nihil Obstat" by the Censor. The Giving of the— 621
Nuns. Decree regarding Confessions of— 596
"Obsecro Te" after Mass. Text of the Prayer— 93, 710
"O Deus, ego amo Te". The Hymn:— 530
O'Donnell, C.S.C., Ph.D. The Rev. Charles L.— 448
Office according to Old Psalter. Privilege of Reciting— 595
Office of Dead. New Rubrics for— 713
Office of the Day for another Office. Exchanging the— 335
Office or Part of Same. Gravity of Neglecting to recite Entire— 332
Office. Proof for Obligation of the Canonical— 328
Oil-Stocks Habitually. Carrying the— 459

PAGE
O'Malley, M.D. Austin— 53, 213, 299, 441, 574
O'Neill, D.D. The Rev. James D.— 702
Ordinary say the "Oratio pro Antistite"? Does the— 619
Organization of Choirs of Men in our Churches 283
Otten. Joseph— 283
Pallium. The Various Senses of the Word— 158
Papias as to Historical Worth of Mark. Authority of— 225
Parables of our Lord. Commentaries on the— 757
Parish is the Unit of Catholic Life 677
Parish to the Italian. The General Relation of— 270
Parochial Mass "pro populo". Obligation of Offering the— 178
Passions and the Natural Control of them. The— 574
Pastoral Care of Italian Children in America 257, 268
Pastor and the Control of Children's First Communion. The— 22
Philosophy and Religion in America. First Stages of— 1
Pillar of the Scourging. Hymns of the Office of— 737
Pius X on his Name-Day. Poem to Pope— 323
Poet-Priests 448
Pollen, S.J. The Rev. J. H.— 744
Poor. The Proper Care of our Catholic— 677
Pope, O.P., S.S.D. The Rev. Hugh— 42
Poverty. Obligation of the Religious Vow of— 611
Preaching. New Light on Newman's— 752
Preaching on the Epistles of St. Paul 42
Press. Two Duties toward the Catholic— 696
Priesthood. Traditional Idea of Vocation to— 342, 607
Priests and Summer Camps for Boys. The— 540
Priests. The Old-time and our Newer— 86, 172, 349
Prisca. The Gospel according to— 635
Privileged Altar. Requiem Mass and the— 620
Prudence is the Governor of the Other Virtues 583
Psalms 23, 28, 44. Metrical Translation of— 80
Psalter. Privilege of Reciting Office according to Old— 595
Public and Private Devotions. The Distinction between— 725
Purification B. V. M. Hymns of the— 129
"Quae corda non emolliant". Translation of— 743
Rationalism on the Gospels. The Attacks of— 764
Records in Charity Work. The Necessity of— 684
Reform of the Breviary for Private Recitation 326
Registers. The Keeping of Parish— 474
Relief Agencies in the Social Order. Place of— 680
Religious Sculpture in Relation to Architecture 25
Renascence Period. The Art of the— 162
Requiem Mass. Chanting the Absolution after Low— 95
Requiem Mass on Third, Seventh, Thirtieth and Anniversary Day 472
Requiem Mass Privilege cease under New Rubrics? Does the— 344, 620
Restatement of Theology in America 1
Retreats of Priests. Celebration of Mass during— 217
Reuss, C.SS.R. The Rev. F. X.— 323
Revelation. Modern Philosophy does not attack— 5
Rigge testifies on Sun-timing by Photography. Father— 222
Ritual and Breviary. New Rubrics for Office of Dead added to— 713
Rituals of Secular Societies at Catholic Funerals 717, 720
Roman Gossip and Roman Decrees 88
Rumors in the Press about Roman Decrees. Beware of— 88
Ruthenian Catholics in America. Diocesan Bureaux for Care of— 221
St. Ann. Indulgences for Pious Exercises in honor of— 316
St. Columbanus. Jonas of Bobbio, Biographer of— 563
St. Edmund of Canterbury. An Old Latin Poem in honor of— 337
St. Francis Xavier. The Sonnet of— 530
St. Louis Seminary. Design of the New— 662
St. Paul. Preaching on the Epistles of— 42
Sacred Heart Calendar. Exaggerations of Devotional Terminology in— .. 84
Sacred Heart. The Cultus of the— 723

PAGE
Sacrifice. The True Notion of— 514
"Salve Columna nobilis". Translation of— 739
"Salvete Christi vulnera". Translation of— 741
Scapulars. Right to Bless and Invest with the— 325, 441
Schäfer's Address on the Nature of Life. Professor— 137
Schlathoelter. The Rev. L. F.— 217
Scholastic Philosophy in America. The Part played by— 11
Schools of Philanthropy or Charity. Need of— 690
Schwitalla, S.J. The Rev. A. M.— 136
Science and Philosophy are independent of Theology 12
Science is taking the Place of Revelation 5
Scourging. Hymns of Office of Pillar of the— 737
Sculpture in Relation to Architecture. Religious— 25
Sculpture. The Best Christian— 31
Sculpture. Use and Abuse of Religious— 36
Seminarists not to attend Constantinian Celebration in Rome 711
Seminary Studies. Consistorial Congregation's Care of— 229
Seminary. Design of the New Kenrick— 662
Seminary. Selection and Admission of Candidates to the— 392
Seminary. The Building of a Theological— 657
Seminary. The Modern Product of the— 86, 172, 349
Sermon Notes. Cardinal Newman's— 752
Sex Hygiene. Eugenics and— 627
Single-Tax System. Agrarian Socialism and the— 731
Sisters. Decree regarding Confessions of— 596
Slav, Ruthenian, and Asiatic Catholics in America. Care of— 221
Social Evil in a Parish. Curing of a— 601
Socialism. The Various Kinds of— 728
Socialist Party. Refusing Absolution to a Member of the— 728
Social Workers and Sociologists. Need of Catholic— 66
Social Work in France. The Centre of Catholic— 74
Social Work. Our Catholic Charities and— 677
Society of Catholic Mechanics 476
Sociology. Catholicizing Modern— 66
Sodality B. V. M. A Concrete Example of the Value of the— 601
Solis. A. H.— 385
Sonnet of St. Francis Xavier 530
Suffrage and the Clergy. Woman— 461, 630
Summer Camps for Boys. The Priest and— 540
Supernatural clings to the Mind. The Sense of the— 5
Swift, S.J. The Rev. Henry J.— 411
Taxing Large Families for Parochial Support 224
Theology in America. The Restatement of— 1
Theology in Protestantism is reduced to Philosophy 5
Thurston on the Reform of the Breviary. Father— 327
Toledo. The Career of Cardinal— 411, 744
University of California. Catholic Students at the— 90
Vasectomy. More Discussion on the Subject of— 192, 194, 553
Vasquez's View of Sacrifice of the Mass 523
"Very Reverend". The title— 88
Vestments. Mystic Meanings and Colors of the— 150
Virtues and Vices are Habits. The— 576
Vitalism. A Recent "Argument" against— 136
Vocation to the Priesthood. Traditional Idea of— 342, 392, 607
Votive Masses of the Blessed Virgin at Loreto. Privileged— 711
Vow of Poverty. Obligation of the Religious— 611
Watson, S.J. The Rev. Michael Joseph— 457
White Vestments by the Clergy. Early Use of— 151
Wirth, D.D. The Rev. Edmund J.— 607
Woman Suffrage and the Clergy 461, 630
Worry is unavoidable. Delusion to think that— 586
Writers. An Apology for non-Committal Catholic— 290
"Wrong Advice"? Was it— 726

BOOK REVIEWS.

PAGE
Appearances of the B. V. M. at Lourdes. Estrade-Girdlestone:— 112
Ash: Faith and Suggestion 112
Bacuez: Minor Orders 251
Barrett: Up in Ardmuirland 250
Batiffol: History of the Roman Breviary 235
Baudot: Le Missel Romain 479
Benson: Come Rack! Come Rope! 503
Benson: Confessions of a Convert 768
Biblical Criticism. Deciding Voice of the Monuments in— Kyle:—.... 120
Biblicum. Lexicon— Hagen:— 491
Bjerregaard: The Inner Life and the Tao-Teh-King 237
Blakey: The Sale of Liquor in the South 376
Blunt: Songs for Sinners 375
Breviary. History of the Roman— Batiffol:— 235
Burns: Growth and Development of Catholic School System in U. S..... 108
Burton: Life and Times of Bishop Challoner, 1691-1781 105
Cagin: L'Eucharistia 479
Catechist's Manual 118
Catechist. The Practical— Nist:— 501
Celtic Britain and the Pilgrim Movement. Jones:— 369
Coler: Two and Two make Four 495
Columbanus the Celt. Leahy:— 378
Come Rack! Come Rope! Benson:— 503
Confessions of a Convert. Benson:— 768
Cuthbert: Life of St. Francis of Assisi 116
D'Ales et al.: Dictionnaire Apologétique 493
Dawn of the Catholic Revival in England: 1781-1803. Ward:— 105
Devas: Dominican Revival in the XIX Century 774
Dictionnaire Apologétique. D'Ales et al.:— 493
Directories for 1913. Official Catholic— 640
Disputationes Physiologico-Theologicae. Eschbach:— 775
"Divino Afflatu". La Constitution— Trilhe:— 365
Dominican Revival in the XIX Century. Devas:— 774
Donnelly: The Heart of Revelation 374
Duval: Les Livres qui s'imposent 648
Dwight: The King's Table 374
Ecce Deus. Smith:— 110
Egan: Everybody's St. Francis 116
Eschbach: Disputationes Physiologico-Theologicae 775
Esser-Mausbach: Religion, Christentum, Kirche 766
Eugenics. Flick:— 379
Eve of the Catholic Emancipation. Ward:— 105
Evolution in the Light of Facts. Theory of— Frank:— 644
Facts and Theories. Windle:— 644
Faith and Suggestion. Ash:— 112
Fortescue: The Mass: A Study of the Roman Liturgy 479
Fountains of the Saviour. O'Rourke:— 374
Frank: The Theory of Evolution in the Light of Facts 644
Gemelli-Badii: De Scrupulis 777
Gemelli: Cio che Rispondono gli Avversari di Lourdes 112
Gemelli: La Lotta contro Lourdes 112
Gennari: Questions de Morale, de Droit Canonique et de Liturgie 772
God or Chaos. Kane:— 498
Growth and Development of Catholic School System in U. S. Burns:—. 108
Hagen: Lexicon Biblicum 491
Heart of Revelation. Donnelly:— 374
Inner Life and the Tao-Teh-King. Bjerregaard:— 237
Interior Life Reduced to its Fundamental Principles. Tissot-Mitchell:—. 499
Kane: God or Chaos 498
King's Table. Dwight:— 374
Kyle: Deciding Voice of the Monuments in Biblical Criticism 120
Lanslots: Reasonable Service or Why I believe 499

PAGE
Leahy: Columbanus the Celt 378
Le Camus: La Vocation Ecclesiastique 778
Lessius-Campbell: The Names of God 367
L'Eucharistia. Cagin:— 479
Life and Times of Bishop Challoner, 1691-1781. Burton:— 105
Life of St. Francis of Assisi. Cuthbert:— 116
Liquor in the South. The Sale of— Blakey:— 376
Litany of the Sacred Heart. McDonnell:— 775
Living Flame of Love. St. John of the Cross— Lewis:— 242
Livres qui s'imposent. Les— Duval:— 648
Lourdes. Appearances of the B. V. M. at Grotto of— Estrade-Girdlestone:— 112
Lourdes. Cio che Rispondono gli Avversari di— Gemelli:— 112
Lourdes. La Lotta contro— Gemelli:— 112
Martin: The Roman Curia as it now exists 773
Mass: A Study of the Roman Liturgy. Fortescue:— 479
McDonnell: Litany of the Sacred Heart 775
Minor Orders. Bacuez:— 251
Missel Romain. Baudot:— 479
Modern Progress and its History 249
Names of God. Lessius-Campbell:— 367
Nesbitt: Our Lady in the Church 647
Newman. Sermon Notes of John Henry Cardinal— 752, 770
Nist: The Practical Catechist 501
Noldin-Telch: Epitome Theologiae Moralis Universae 771
Novi Testamenti. Lexicon Graecum— Zorelli:— 491
Officium Majoris Hebdomadae 379
O'Rourke: Fountains of the Saviour 374
Our Lady in the Church. Nesbitt:— 647
Pentateuchal Studies. Wiener:— 365
Pilgrim Movement. Celtic Britain and the— Jones:— 369
Prevel: Theologiae Dogmaticae Elementa 122
Questions de Morale, de Droit Canonique, et de Liturgie. Gennari:— .. 772
Reasonable Service or Why I believe. Lanslots:— 499
Religion, Christentum, Kirche. Esser-Mausbach:— 766
Roman Curia as it now exists. Martin:— 773
St. Alphonsus. Characteristics from the Works of— Warren:— 245
St. Francis. Everybody's— Egan:— 116
St. Francis of Assisi. Life of— Cuthbert:— 116
St. John of the Cross: Living Flame of Love 242
School System in U. S. Growth and Development of Catholic— Burns:— 108
Scrupulis. De— Gemelli-Badii:— 777
Sermon Notes of John Henry Cardinal Newman 752, 770
Smith: Ecce Deus 110
Socialism from the Christian Standpoint 253, 495
Songs for Sinners. Blunt:— 375
Terry: Westminster Hymnal 246
Theologiae Moralis Universae. Epitome— Noldin-Telch:— 771
Theologiae Dogmaticae. Elementa— Prevel:— 122
Tissot-Mitchell: Interior Life Simplified 499
Trilhe: La Constitution "Divino Afflatu" 365
Two and Two make Four. Coler:— 495
Up in Ardmuirland. Barrett:— 250
Vaughan: Socialism from the Christian Standpoint 253, 495
Vocation Ecclesiastique. La— Le Camus:— 778
Walsh: Modern Progress and its History 249
Ward: The Dawn of the Catholic Revival in England, 1781-1803 105
Ward: The Eve of Catholic Emancipation 105
Warren: Characteristics from the Works of St. Alphonsus 245
Westminster Hymnal. Terry:— 246
Wiener: Pentateuchal Studies 365
Windle: Facts and Theories 644
Worship: Exposition of Christian Doctrine— Christian Brothers:— 120
Zorelli: Novi Testamenti Lexicon Graecum 491

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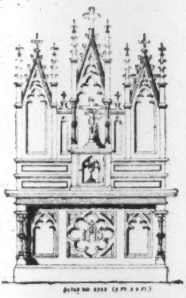

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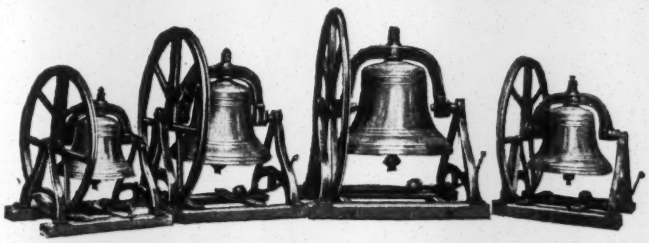

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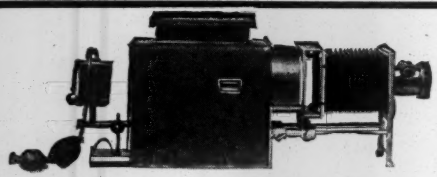

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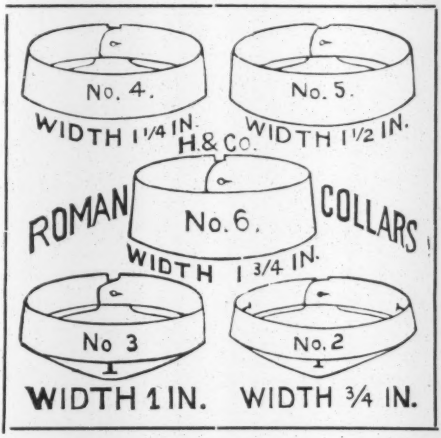

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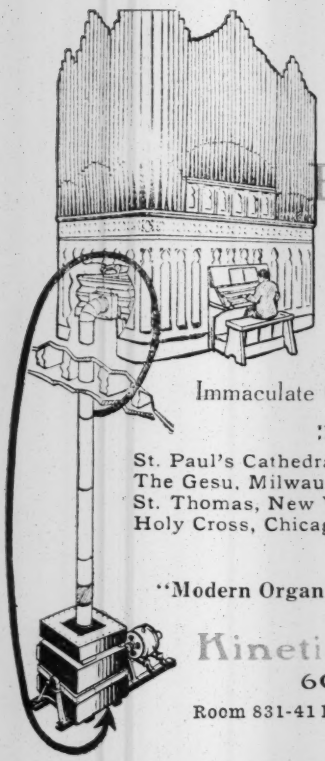

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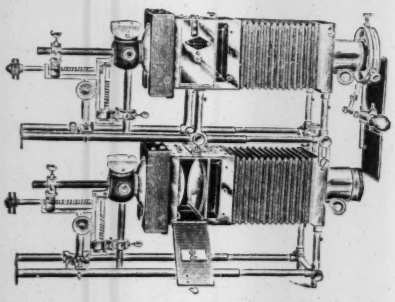

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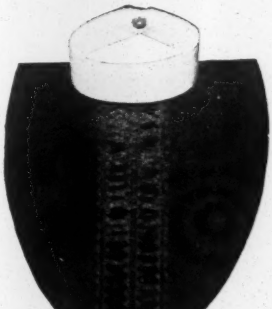

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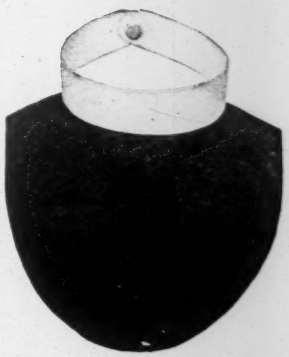

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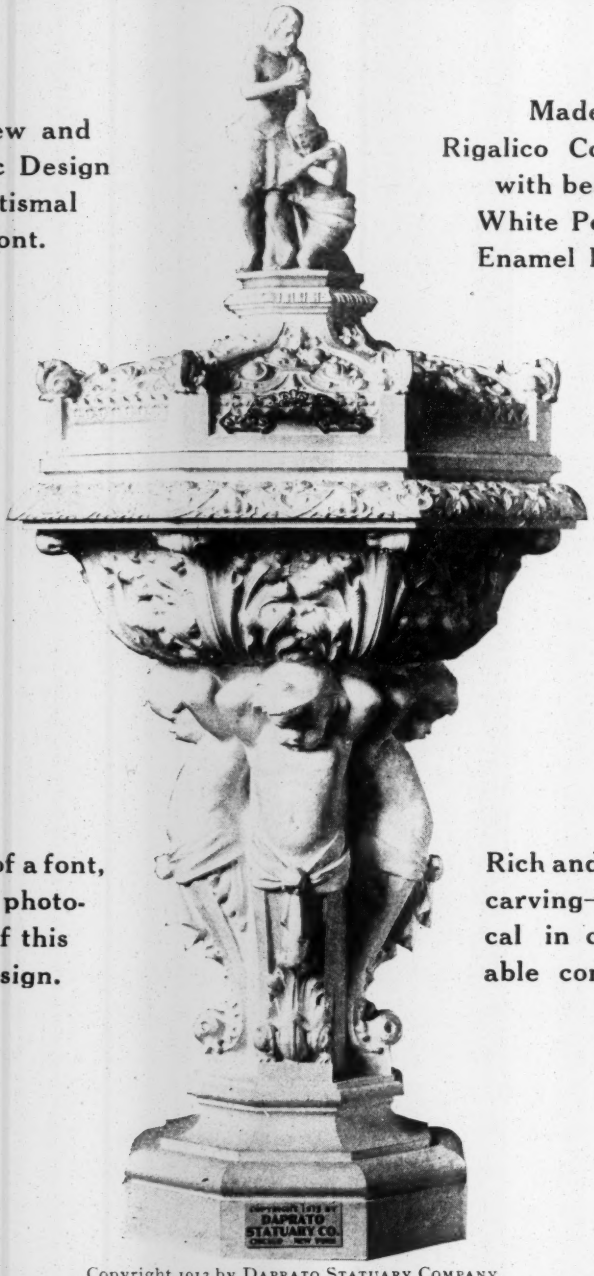

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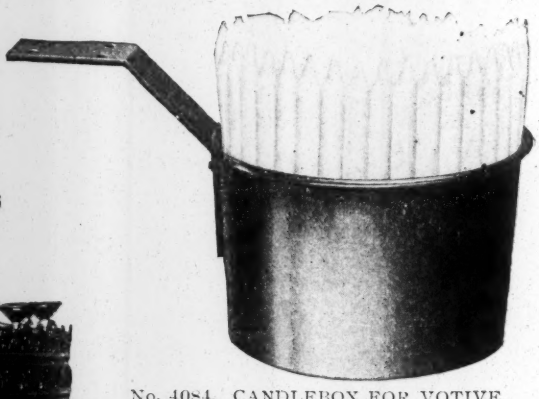

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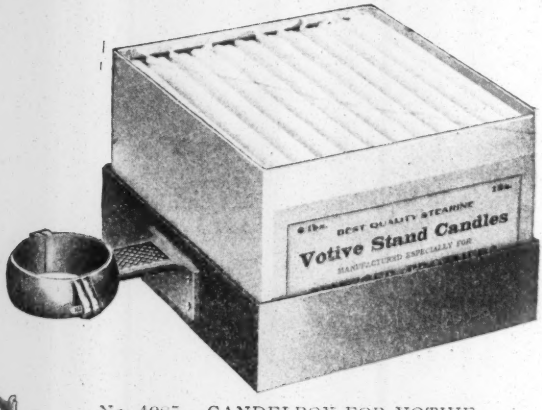

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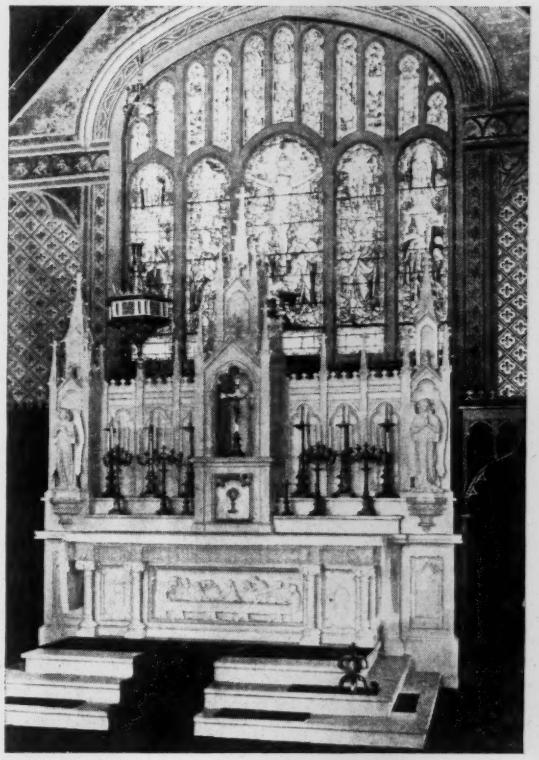

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